DECEMBER 4th, 1969 — No. 933
25th YEAR OF PUBLICATION

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Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

AUDITED PAID CIRCULATION ABC

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Rev. P. Mantel: "I sharply disagree with the Church Order . . ."

Excommunication from heaven is not the church's business

More down to earth forms of church discipline needed

Church discipline does not stand by itself but touches on many related issues, said the Rev. Peter Mantel, pastor of the Calvary Christian Reformed Church of Ottawa-East, addressing the elders-meeting of Classis Eastern Canada, held in the Christian Reformed Church of Williamsburg, Ontario.

An animated discussion followed this speech. This elders' conference was attended by most of the elders and ministers of the Christian Reformed churches of Athens, Brockville, Kempville, Ottawa-Calvary, Ottawa-Calvin, Cornwall, Williamsburg, Pembroke, and Renfrew.

Broadening doctrinal positions desirable

A church member subjects himself (herself) to the government of the church at the public profession of faith. If a member becomes delinquent in doctrine and life, discipline comes into focus, and this discipline extends itself only to doctrine and life. The church has assumed responsibility for the proper exercise of discipline. According to Monsma's commentary on the church order the extent of church discipline depends on the severity of the doctrinal deviation. A Jehovah's Witness' doctrinal position can not be tolerated, but some minor differences within the Reformed position could be tolerated.

What about deviations on the matter of baptism or the Holy Spirit? Some churches are struggling with these problems. The Rev. Mantel said that most certainly these should not become matters for church discipline. This means, of course, a broadening of our doctrinal and practical positions on some of these matters.

Interpretation of God's will for our lives comes into focus when we attempt to define to what extent our walk of life is subject to church discipline. The ten commandments cover the whole of life of the believer and in this way some denominations have found that smoking is related to the commandment "thou shalt not kill". This would apply as well to the use of narcotics and other harmful and killing drugs.

Theory is easy . . .

With regard to the basis of church discipline, Rev. Mantel stated that this is based on Matthew 18 and other texts.

Church discipline is not a man-made regulation, but flows forth out of the Word of God. The church assumes responsibility, the believer submits, must submit, and both church and believer are guided by one and the same authority, the Word of God.

The church which fails in the matter of church discipline, fails in its responsibility. Likewise, the believer who ingnores and tries to escape the discipline of the church, breaks his promise to submit and ignores God's Word on that specific point

Calvin teaches us the purpose of church's discipline: 1. to honour the name of God, 2. to promote the well-being of the Church, 3. to promote the well-being of the sinner.

Practice is hard . . .

The actual part of discipline is, however, most difficult. The theory is a lot easier than its actual practice, because the office bearers are limited in their understanding, at times wrong in their judgment, and even reveal weaknesses themselves. Decisions have sometimes been changed or reversed later on.

Another reason which accounts for the actual difficulty is the reluctance of the subject of church discipline. Many kick against the pricks, fail to see the wrongness of their deeds, and in or outside of the church keep on pricking against the pricks — and the communion of the saints suffers for it.

Sleepless nights . . .

The practical part of church discipline causes sleepless nights, headaches, long drawn-out discussions, and frequent meetings. Of course, no one would like to do away with church discipline because of practical difficulties. I believe, thus the Rev. Mantel, that as a church we should have a second look at the whole matter and consider the necessity of changes and/or adjustments. Church discipline is a burden on the consistories.

The consistories sincerely try to act according to their responsibilities but are often confused about the application of church discipline, and often hesitate to apply it. Discipline requires a great deal of time and energy because of the regulations and theory to follow. Nonetheless, the efforts do not always achieve the goal of the reasons and purposes of church discipline, according to the Rev. Mantel.

Biggest mistake: Church Order

Something is wrong, but what? Part of the weakness lies with the office bearers applying church discipline and with the ones to receive it, but the real problem is the church order. Office bearers are bound by the only and one path for church discipline, which unavoidably leads to excommunication, not from the denomination or church on earth but from the church in heaven as well. Here I believe lies the biggest mistake and the biggest reason for all the practical problems we have as office bearers with respect to church discipline.

Our business is on earth

The church order is based on God's Word — on **our** interpretation of the Bible, just as much as the authority of the pope in the church of Rome is also based upon a particular interpretation of God's Word. (Rome is challenged on this point of interpretation, and to our understanding rightly so.) By the same token, thus the Rev. Mantel, there is nothing wrong to challenge the long held traditional view among our denomination that the only way that church discipline takes eventually must lead to excommunication from Heaven itself.

"I sharply disagree with that position, not so much from the theoretical point of view but rather from the practical point of view," thus the Rev. Mantel, who continued: "I hold that church discipline ought to be applied lovingly, firmly, patiently sometimes, swiftly more often, but certainly not in the ridiculous way in which it is applied presently and which puts every consistory in a quandary. I hold that it is not the business of the church on earth to excommunicate a person from the kingdom of heaven. Our business is on earth."

Limited excommunication . . .

Church discipline should follow practical, meaningful and reasonable guidelines which in serious cases only can lead to excommunication from one denomination — that is from the fellowship and ministry of one denomination.

Clarifying his views, the Rev. Mantel asked his audience why every church has discipline cases which are dragging on year in, year out. This does not edify the church nor does it promote the well-being of the sinner. It is not to the glory of God either.

Such discipline has no effect and becomes a laughing stock to the church. The hesitation, uncertainty, and confusion stem from the wrong theory that church discipline must end in excommunication. By putting it off, we put off the inevitable set by ourselves. We have to remove this "inevitable" thing. We need to change the whole concept of church discipline and apply it to sound, meaningful levels.

False, pious attitude

The way around this problem of excommunication is to allow a member to withdraw his church membership or to encourage him to do so! The consistory does not want to face the unpleasant and unreasonable course of excommunication from heaven. But the member who withdraws, commits another sin: he withdraws himself from the fellowship of the church. But then strangely enough the church stops applying church discipline and nothing is done officially after this additional sin! In this round about way the church washes its hands in innocence and piously declares that the person has become a greater sinner — but the church has no more responsibility. This is a false, pious, evasive attitude on the part of the church — and the church had better remove this wrong interpretation!

We follow Rome!

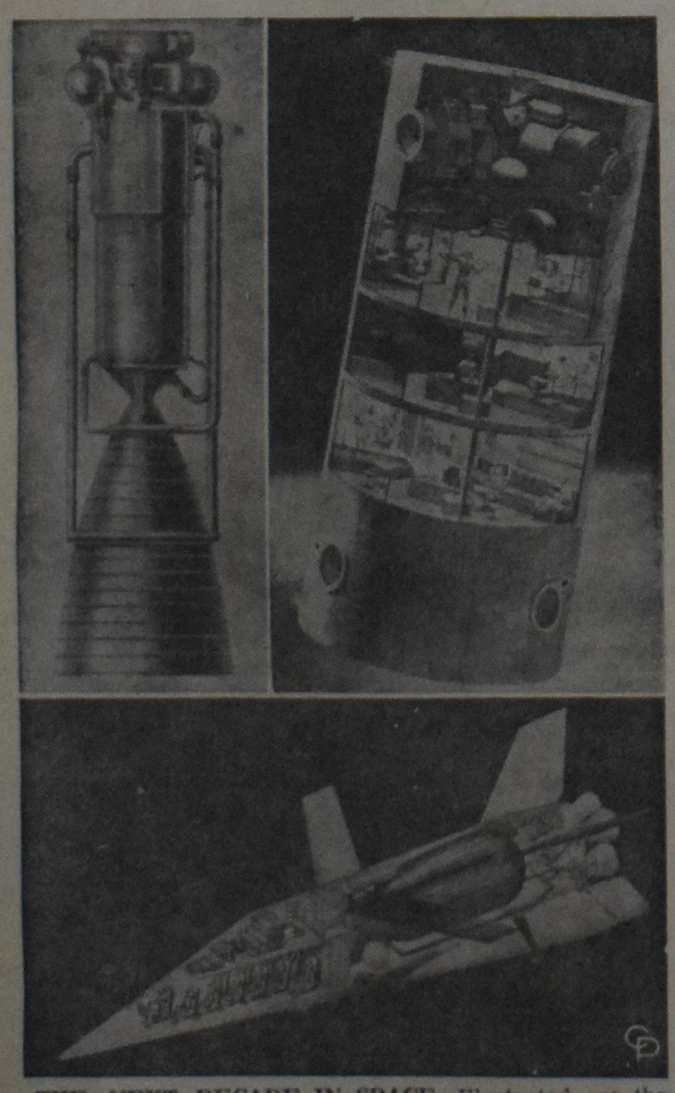
On this point we are like the Roman Catholic Church. Rome has excommunicated many believers, but as Protestants we hold that the believing yet excommunicated people are in heaven anyway. The Church takes something upon itself which is only God's prerogative, but we, Protestants, follow Rome in this respect! The Heidelberg Catechism (LD 31) promotes this particular interpretation, and we interpreted ourselves into a difficult and untenable corner.

Pointing out some practical problems with regard to church discipline, the Rev. Mantel pleaded that more practical and down to earth forms of discipline must be found. What about persons who fail to support the church financially — when there is no justification? What about baptized members who do not make confession of faith, or confessing members who do not partake of the Lord's Supper? What about members who according to all theories are subject to church discipline — and yet where everyone hesitates to apply the final step?

This introduction by the Rev. Mantel was followed by a very lively discussion.

Rev. A. Velthoen.

Renfrew, Ont.



THE NEXT DECADE IN SPACE—Illustrated are the three major goals of the National Aeronautics and Space Administration in the next decade: top left, nuclear rocket to substitute for the upper stage of the Saturn V, now fuelled by hydrogen and liquid oxygen; top right, a 12-man earth orbital station, and, lower, a reusable shuttle craft.

Worship

For Reformed people, the worship service has always been the highest activity of the organized church of Jesus Christ. Rightly so. More than anything else, the worship service was meant to express in one grand concentration God's way of dealing with His people, and our way of responding to God. And so we have always insisted on the very best for the worship service; it should be well-prepared, orderly, and expressive of the highest quality of message that we have. Particularly it should be solemn, permeated with a sense of holiness, as we come before the Majesty of God.

All this is good; and the main reason why it is being criticized today is: it is only good-as-far-as-it-goes. But today some other, no less biblical aspects of worship are clamouring for new attention. Sometimes, no doubt, these elements are being brought forward in a reactionary way. But certainly a consistory should be capable of detecting the real, living motivation behind a request for change.

I. The MUTUALITY of worship.

One aspect that begins to have a new chance now is: the mutuality of worship.

Worship is a meeting of these two parties: God (1) and His people (2). So we always distinguish two kinds of acts in the worship service: 1. acts from God to the people, and 2. acts from the people toward God. No one should want to change that basic idea of worship. However, something should be added. For, WITHIN this fellowship between God and His people, a third fellowship is included, viz. that of the members-among-themselves. The communion with God is the basis for the communion of the saints among themselves. And so, within the basic framework for the acts "a parte Dei" (1) (on the part of God) and acts a parte popupli (2) (on the part of the people) there is room in worship for acts of mutual fellowship. In the presence of God we have fellowship with one another.

No one reading the N.T. epistles can miss the frequent occurrence of the words "each other" and "one another" or "among yourselves". The members are told to exhort, admonish, encourage each other, and keep peace among themselves etc.

That such mutual fellowship-in-the-presence-of-God is intended as an aspect of worship is clear in Eph. 5 and Col. 3, the parallel passages where Paul speaks of the function of singing in worship. **Ephesians 5:1b, 19, 20** (RSV) "Be filled with the Spirit, **addressing one another** in psalms and hymns and spiritual songs, singing and making melody **to the Lord** with all your heart, always and for everyone giving thanks in the name of our Lord Jesus Christ to God the-Father". Similarly, in Col. 3, although there "teaching one another" is mentioned separately besides "singing". **Col. 3:16** reads, "Let the word of Christ dwell in you richly, as you **teach and admonish one another** in all wisdom and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts **to God**".

This aspect is forgotten. Whereas the New Testament insists that within the congregation there is a "variety of gifts", we have not allowed that variety to come to expression, with only two exceptions: the minister, and the organist. Notice, for example, how far our worship service is removed from Paul's statements of fact concerning the church at Corinth: "When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation". Even if today the Spirit would give different gifts from those at Corinth, that would not alter the fact that in the church of Jesus Christ "each one" has something to contribute. But we have the wholesome mutual exchange of contributions-to-worship. Instead we have placed great emphasis on having all acts of worship engaged in by the whole congregation **corporately**. Now the time has come to give greater expression again to the mutuality in worship, to make worship both more biblical and more meaningful. **FOR:** all things — that is Paul's only restriction with respect to different forms of worship — "all things" must be aimed at the "edification," the upbuilding of the congregation. Not solemnity, or noiselessly (read Psalm 150) is a norm for worship, but that all is a positive contribution to the building of a spiritual home, a holy priesthood. (1 Peter 2)

II. The PUBLIC CHARACTER of worship.

We have always insisted, have we not, that worship services are public gatherings. The doors of the church are open. The church is not a secret society, and the worship service not only for such as are initiated in deep mysteries of God. So we have said.

To me these words can be meaningful only if the church learns to worship in hope of performing a **public** function; and I mean of course, a function which is public, not in the nature of a public library or government or hospital, but public in the nature

(Continued on page 2)

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Sinterklaas party for children

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Bowmanville: Friday, December 26, 1969, 8 p.m. in the Knox Christian School Auditorium, Scuggog St.

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DATA CENTRE

December 5	**Film "De Stem van het Water". Bowmanville, Ont. Chr. School Auditorium.**
December 6	**Sinterklaas Party for children, presented by Chr. Action Foundation in the Auditorium of the Hamilton District Chr. High School. 2.30 p.m.**
December 12	**A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.**
December 13	**Organ Recital by William and John VanderTuin. First Chr. Ref. Church, Sarnia, Ont.**
December 14	**Public meeting in the First Chr. Ref. Church, Taunton Road, Toronto. Prof. Dr. H. van Riessen from The Netherlands will speak on, "Age of Maturity". Time: 8:30 p.m.**
December 20	**London, Ont., Christmas Concert, Clark Rd. Secondary School.**
December 26	**Bowmanville, Ont., Christmas Concert, Knox Chr. School Auditorium.**
December 27	**Chr. Ref. Hockey Tournament, University of Guelph, Ont.**
December 27	**Toronto, Ont., Christmas Concert, Chr. Ref. Church, Rexdale.**
January 16	**A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.**
January 30	**A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.**
February 13	**A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.**
February 27	**A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.**

W...hip

Continued from page 1

of the church does that perhaps also mean that in the worship of the church the doors should be open for "outsiders"?

The church is not a fixed and finished building, it is still under construction. Yet other sheep must be added to the fold. Outreach is as essential for the church as its internal upbuilding. Furthermore, also as it worships the church should be mindful of the fact that it is not of the world, but yet in the world. In fact, in a sense, even for the world. No doubt, this would need further clarification so as to ward off horizontalism.

But again, in reading the N.T. you find that the N.T. church reckoned with the possibility of a casual or intentional attendance of "outsiders". For example, Paul, in urging upon the congregation at Corinth less speaking in tongues, and more prophecy, more "speaking-with-the-mind" uses the public nature of worship as one of his grounds. "If all speak in tongues, **and outsiders or unbelievers enter,** will they not say you are mad? But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you" (1 Cor. 14:23-25). Also James (ch. 2) expects that an outsider may wander into the worship service of the church, and says: at that point, the question is important whether the congregation is ready to receive him in a Christian way, or not.

It does not necessarily follow that every service should be equally geared to the outsider. Then the congregation would eventually go hungry. Perhaps here is a more meaningful way of distinguishing between the first and the second service. But the church, in its worship, should try to conduct worship in such a way that that service may help an "outsider" to learn to declare "that God is really among you". For: the mission of the church cannot be separated from the worship of the church. The church is the public body of Christ.

William L. Vander Beek.
Hamilton, Ont.

Church Announcements

CHR. REF. CHURCH

Called

to Ladner, B.C., Rev. J. B. Vos of Chatham, Ont.

The Board of Evangelism of the First, Second and Third Chr. Ref. Churches of Edmonton, Alta. called Rev. J. E. F. Dresselhuis of Brandon, Man., as minister of evangelism in the city of Edmonton, Alta. (Third Church is calling church.)

Declined

Kalamazoo I, Mich., Rev. J. J. Byker of Toronto II, Ont.

for Kalamazoo, Mich., Rev. J. J. Byker of Toronto II, Ont.

CAN. REF. CHURCHES

Called

to Smithville, Ont., Rev. M. Brandes of Hengelo (O.), Holland.

Declined

Chatham, Ont., Rev. A. Kooij of Emmen, Holland.

REFORMED CHURCH

Accepted

to Guelph, Ont., Rev. H. Van Farowe of Chatham, Ont.

FREE CHR. REF. CHURCH

Declined

for Vineland, Ont., Rev. H. Westerink of Haamstede (Ned.).

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
December 4	November 28	November 26 noon
December 11	December 5	December 3 noon
December 18	Christmas Issue	December 10
December 26/31	New Year's Issue	December 18
January 8	January 5	December 31

Vijftig jaar Radio-omroep in Nederland

Het ijs werd gebroken door een Fries

Met de nog altijd niet vergeten parademars Turf in je ransel, even later onder meer gevolgd door een andere evergreen, The holy city, ging op 6 november 1919 de allereerste radio-omroepuitzending van de wereld de ether in.

De studio was een vertrek van een bedrijf in de Haagse Beukstraat, genaamd de Nederlandse Radio Industrie; het programma was aangekondigd per advertentie en er waren luisteraars die later bevestigden dat zij de drie uur durende 'Soirée Musicale' hadden kunnen beluisteren.

De man die vrijwel in z'n eentje deze eerste omroepuitzending tot stand bracht droeg een fraaie oudfriese naam: ir. Hanso Henricus Schotanus à Steringa Idzerda (1885—1944).

Idzerda, zoals we hem verder zullen noemen (zelf maakte hij zijn lange naam nog korter; hij sprak van Idz) was een telg uit een geslacht van Friese plattelandsartsen. Hij was volkomen geobsedeerd door de mogelijkheden van de radiotelefonie. Van 6 november 1919 tot 11 november 1924 is zijn zender met de roepnaam PCGG in de ether geweest, de eerste maanden op golflengte 670 meter, later op golflengte 1070 meter.

Engeland

De zender PCGG die voor radioamateurs in Nederland en Engeland een halve eeuw geleden een begrip was, is nog geheel intact, en te zien in het Postmuseum. Van 19 tot en met 28 september prijkte hij op de Firato te Amsterdam.

Reeds in 1920 bestreek PCGG heel Nederland en een gedeelte van Engeland, want de werkingssfeer was plm. 400 km. Na een reportage in een Brits geïllustreerd tijdschrift kreeg het grote dagblad Daily Mail interesse in het medium radio. De Daily Mail sloot zelfs een contract met Idzerda waaruit een reeks in Den Haag uitgezonden Engelse programma's resulteerde. De 'Famous Dutch concerts' gaven in zekere zin de stoot tot de latere oprichting van de BBC.

Idzerda's luisteraars waren zeker in het begin vooral te vinden onder de leden van de in 1916 opgerichte Nederlandse Vereniging voor Radiotelegrafie, die de muziek- en andere programma's, hoe technisch onvolkomen vaak ook, een heerlijke afwisseling vonden van de fluit-, piep- en kraaktoontjes van de toenmalige telegrafiezenders.

Dorpsomroeper

De vakbladen van deze vereniging, Radio-Nieuws en Radio-Express, gaven Idzerda alle steun, niet alleen door de publicatie van zijn programma's maar ook door het veelvoudig plaatsen van oproepen om het voortbestaan van de PCGG met vrijwillige giften te verzekeren.

De redacteur van deze bladen, J. Corver, is de uitvinder van de woorden 'omroep' en 'omroeper'. De dorpsomroeper van Oisterwijk, Marinuske, inspireerde Corver tot dit woord dat in 1922 in Radio-Nieuws voor het eerst werd gebruikt.

Intussen, zo beschrijft de heer De Boer, spaarde Idzerda kosten noch moeite om zijn gehoor te gerieven. In oktober 1923 richtte hij een tot het plafond met zware bruine pluchen gordijnen behangen en bijgevolg volkomen resonansvrije 'klankzaal' in met een piano en een seraphine-orgel als vast meubilair: de eerste radiostudio. Idzerda's omroep mag zich ook de pionier noemen van het radiohoorspel. In 1924 schreef de omroepcommissie van de Nederlandse Vereniging voor Radiotelegrafie een prijsvraag uit voor een radiotoneelspel van twintig minuten met ten hoogste vier spelers. Voor de prijzen van f 15, f 7.50 en f 5 mochten de winnaars radio-onderdelen kopen.

Onder de prijswinnaars treffen we als no. 1 aan de welbekende latere directeur van de AVRO, Willem Vogt en als no. 3 een jongeman uit Ierseke, genaamd J. Klaasesz. Ja, inderdaad, dat is de huidige plaatsvervangend directeur-generaal, hoofddirecteur Personeelszaken van de PTT. Diens hoorspel, dat in januari 1924 is uitgezonden, was getiteld De Radio-Maniak.

Zeer moderne programma's als jazz-dansavonden met muziek van The Syncopated Harmony Four gingen via PCGG de ether in. Een groot succes was ook de uitzending van de Kurhausconcerten, waarvoor Idverda zich grote — te grote zoals spoedig bleek — financiële offers getroostte.

Breekpunt

Vijf jaar lang heeft Idzerda het volgehouden en dat was voor een eenling toch al lang. Het knelpunt en het breekpunt tenslotte was de financiering. Idzerda had zijn contract met de Daily Mail en in 1922 sloot hij een contract met de Nederlandse Vereniging voor Radiotelegrafie voor regelmatige uitzendingen van de door deze NVVR opgerichte "Nederlandse Omroep". Maar deze inkomsten waren niet voldoende om de hoge kosten te dekken. De luisteraars waren over het geheel genomen toch te karig met hun vrijwillige bijdragen.

Na de Kurhausconcerten van 1924 voltrok zich het zakelijk noodlot over de Nederlandse Radio Industrie. Het bedrijf ging failliet. Op 11 november 1924 werd Idzerda's zendmachtiging ingetrokken. De zoëven genoemde Nederlandse Omroep had helaas zelf geen zendmachtiging en zo kwam de PCGG tot zwijgen.

Idzerda krabbelde er echter weer bovenop en in 1925 stichtte hij een nieuw radiobedrijf, "Idzerda Radio". Hij verkreeg in 1926 zelfs weer een zendmachtiging, maar intussen was het massale omroepwezen aan het opkomen. Idzerda mocht geen gesproken woord uitzenden en hij mocht ook zijn programma's niet tevoren aankondigen. Hij zond nog wel enige tijd gedurende nachtelijke uren uit, maar in 1935 staakte hij zijn uitzendingen geheel.

Nog tijdens de PCGG-periode, n.l. op 1 augustus 1923, had de minister van Waterstaat een oproep geplaatst opdat omroepgegadigden zich bij de directeur-generaal van de PTT zouden melden. Zo vormde zich het omroepwezen zoals we dat nu nog kennen.

De eerste uitzending van de NCRV was op 24 december 1924, van de VARA op 7 november 1925, van de KRO op 24 november 1925 en van de VPRO op 30 mei 1926. De AVRO, opgericht op 1 januari 1928, was het resultaat van een fusie tussen de Nederlandse Omroep Vereniging en de Algemene Nederlandse Radio Omroep, welke laatste weer was voortgekomen uit de Hilversumse Draadloze Omroep van de Nederlandse Seintoestellen Fabriek te Hilversum.

Idzerda werd in 1944 om het leven gebracht door de bezetter, die hem verdacht van spionnage bij een lanceerinrichting voor raketten en hem in de buurt van Den Haag fusilleerde.

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GOD'S WORD - NOT DYNAMIC OR STABLE BUT BOTH!

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When I sent Professor A. H. DeGraaff a copy of my earlier article "On Understanding the Scriptures" which appeared in the September 25 **Calvinist-Contact** he replied that he had been seriously misunderstood but declined the opportunity to make any public response. My article had expressed a large measure of agreement with and hearty appreciation of the major thrust of Dr. DeGraaff's lectures. At the same time I felt that I had to object to a number of overstatements in them which "could well lead the unwary reader into errors as serious as those against which he was being warned." I am glad that Dr. DeGraaff, confronted by these statements he had made, intimated that he did not hold views as erroneous as his statements would lead one to think. Our concern, however, is not with his private opinions (which, of course, I do not want to misrepresent) but with the harmful effects of these overstatements on the trends of thought and activity in the church. The existence of such unhealthy overemphases as I saw in this lectures is further demonstrated to the readers of this magazine in the articles of H. Praamsma (not to be confused with Dr. L. Praamsma) and Charles T. Fennema who wrote to defend these overstatements of the lectures.

The Contribution of Dr. DeGraaff

If Mr. H. Praamsma, who in the October 9 **Calvinist-Contact** attempted to interpret Dr. DeGraaff, had taken the trouble to read either Dr. DeGraaff's writing or mine a little more carefully we would not have misread both of us as he did and belabored matters on which I believe all three of us might substantially agree. If Dr. DeGraaff had merely said that it is a "terrible distortion" to reduce the Bible to a mere collection of propositional truths or moral lessons to be memorized and, still worse, isolated from Christ "to whom all the law and the prophets bear witness", I would emphatically agree. That urgently needs to be said to everyone who doesn't know or loses sight of it.

This Observation is not New!

This observation of Dr. DeGraaff is not as revolutionary, unusual, or new as some people seem to think that it is. Bruce Shelley, a Conservative Baptist, in his 1967 broad survey of **Evangelicalism in America**, expressed it in this way: "Unlike scholastic Protestantism . . . evangelicalism, when it has lived up to its own best principles, has not considered the Scriptures as a mere code of conduct or as a series of divine decrees. On the contrary, the Scriptures are life giving because they are life endowed." (p. 19.) Almost a century ago the great Presbyterian, Benjamin Warfield, criticized the influential revivalist, Charles Finney, with the observation, "It is quite clear that Finney gives us less a theology than a system of morals. God might be eliminated from it entirely without essentially changing its character." (**Church History**, Sept. 1969, p. 351.) Going still further back we find Luther four and a half centuries ago criticizing Erasmus, saying of the latter, "To him the New Testament was a mere drama, a moral play, not the Word of God proclaiming the Good News of God's saving grace to him, to Erasmus." (E Harris Harbison, **The Christian Scholar in the Age of the Reformation**, p. 111.) And our Heidelberg Catechism has been reminding us of the same truth in its twenty-first question and answer for over four hundred years.

Un-Biblical and Destructive Overstatements

The trouble with the lectures under discussion was that they did not just stress this important truth, but went much further, even to the point of making such overstatements as that the Scriptures "do not contain any rational, general theological statements about God and his creation . . ." (p. 2) and that "the Bible does not contain any moral lessons." (p. 29.)

Dr. DeGraaff called a Bible manual's moralization about Joseph's "industriousness and honesty" not merely inadequate, which they certainly appear to be, but 'plain falsehoods." In his treatment of a discussion of God's Providence he seemed to be criticizing not merely a faulty, abstract manner of dealing with this doctrine, but he ridiculed such statements as, "God's providence makes all things work together for good . . .", and "Nothing happens by chance," and "man proposes but God disposes," even calling the latter "blasphemy!" Especially this unfortunate treatment of God's providence seemed, to my mind, to call for not merely a criticism, but a somewhat more positive presentation of the difficult Biblical teachings on God's providence. If these points I have mentioned were just unintended slips of the tongue or pen they would not be worth discussing. After all, who doesn't make mistakes now and then? I cannot avoid the impression, however, that they are more than that. There is a pattern to them which indicates that they are an important part (how large a part, I do not know — I hope it is not as large as some of the writing might seem to indicate) of the writer's trend of thought.

And the most serious part of the situation, as I see it, is that this trend of thought reflects and contributes to a growing movement that is just as dangerous to the Christian faith, life, and witness as the evils against which he warns the church. As I wrote him, I see many "indications that a kind of erroneously abstract presentation of Christian doctrine is being replaced by a contempt for and repudiation of Christian doctrine."

A report at one of our recent classis meetings stated that "Today's students are definitely committed to Christian action. They are less interested in doctrine and more concerned about conduct." It seems to be a common complaint in all areas of the church that many candidates for the ministry in their classical examinations reveal serious weaknesses in their appreciation and knowledge of Christian doctrine. One hears of younger ministers expressing their impatience with old doctrines, and even one of our older ones in a recent issue of this paper speaks of "punishing" the people by preaching a catechism sermon. Criticism of doctrinal preaching by many church members has become proverbial. Where is the minister who has not to complain about the difficulty of getting students to learn catechism lessons?

This trend of thought in the church is in harmony with, in fact, may be in a measure the result of the dominant movement in today's world which is to challenge and repudiate all kinds of standards, intellectual, religious, and moral. The interest of people today, especially younger people, is in change, movement, action. We must begin moving and moving fast or we will get left behind.

The Wholesome Biblical Balance

Now in this situation what council do the Christian and church need? Do they need to be told to wake up, not to be satisfied with formally following old traditions, with merely memorizing old definitions and commandments? Do they need to be told that we must not be satisfied with bit by bit memorization of individual particulars of Bible history and precept, "precept upon precept, line upon line, here a little, there a little" (Isaiah 28:13), but that we learn to use the scriptures as they were designed, to make us "wise unto salvation through faith in Christ Jesus?" (2 Timothy 3:15). Absolutely! And let us appreciate to the full everything Professors De Graaff, Seerveld, and a host of others, not merely at the present moment but for twenty centuries (for the Holy Spirit, whom the Lord promised would guide his church into all the truth and be with it forever, hasn't been sleeping for all this time) are doing and have done to preach, teach, and live this gospel of salvation.

But is this all that the Christian and the church need today — to be taught to believe in Christ and get that faith into action? It emphatically is not. They just as urgently need guidance as to the nature and direction of that life and action. And the Word of God has just as much to say about that guidance. All Scripture "given by inspiration of God" is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16, 17).

To this purpose of the Scriptures Dr. DeGraaff's presentation, it seems to me, does much less than justice, misleading those who look to his lectures for guidance. In his eagerness to maintain his sweeping generalization that the Bible contains no propositional truths, he, for example, not only criticizes the abstract discussion of God's attributes, something of which I have over the years been equally critical, but he says that "the Scriptures know nothing about God's . . . incommunicable and communicable attributes."

I find it significant that Charles Fennema singles out this point as especially dealing "with the heart of the matter!" In this they ignore the Bible's statements that "God is love" (1 John 4:8), "The Lord is gracious, and full of compassion . . . (Psalm 145:8), "O the depth of the riches both of the wisdom and knowledge of God!" (Romans 12:33), and an almost endless number of other scriptures that praise God's attributes.

The Reaction from Moralism to Relativism

Dr. DeGraaff tells us that "The great commandment relativizes every other commandment the Scriptures teach" so that of "all of the other ordinances" then "the ten words" "None of them can be literally followed or applied today, for we live in a different period of history in a different culture." (p. 35) Our Lord teaches us differently: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5:17-19). This is not to plead for a legalism which would teach men a mere ethical code apart from Christ to whom all the law must bring us, an evil of which I am just as fearful as Dr. De Graaff. It is rather to point out that in an age of lawlessness it becomes necessary not only to warn Christians against a non-Christian legalism but to insist even more earnestly that "Christ has redeemed us from the curse of the law" not for lawlessness, but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Ga. 3:13; Rom. 8:4). Dr. DeGraaff's discussion seems to leave more room for specific guidelines than his generalizations about no moral lessons in the Bible might lead us to expect. Nevertheless, his emphasis on the relativism of laws to changing times seems to do less than justice to the fact that such a commandment as "Thou shalt not commit adultery" and Jesus' interpretation of it, "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28) points out a sin that is exactly the same now as it was twenty centuries ago and issues a warning that, far from being outmoded in our age of easy morals, needs at least as much emphasis today as it did when he said it! In other words there is a certain fixity and unchangeability about God's revelation of Himself and His will that gets much less than its due recognition in these lectures.

(Rev.) Peter De Jong,
Sarnia, Ont.

(To be continued.)

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GESPREK MET GEREFORMEERDE VERONTRUSTEN

De verontrusting in de gereformeerde kerken in Nederland heeft geleid tot een voorstel aan de synode om een gevarieerd deputaatschap te benoemen, dat zich moet beraden over de interne communicatie. De verontrusten zouden daarvan deel moeten uitmaken. Dit voorstel komt van het moderamen van de vorige synode, dat tweemaal een gesprek voerde met de verontrusten. Het is zonder meer door de prae-adviserende synodecommissie overgenomen.

Dit gesprek is inmiddels te Lunteren door de synode zelf voortgezet in een bijeenkomst met vertegenwoordigers van de Vereniging van verontrusten "Schrift en Belijdenis" en van de kring rondom het blad "Waarheid en Eenheid". Een middag- en een avondzitting waren hiervoor gereserveerd. De publieke belangstelling, zowel van ouderen als van jongeren, was bijzonder groot.

Het resultaat was, dat men niet alleen een helder beeld kreeg van de centrale vragen over het gezag van de bijbel en van de belijdenis zoals deze door de verontrusten aan de orde worden gesteld, maar dat ook een wederzijds begrip tot uiting kwam. "Soms kwam er zelfs een gesprek op gang", zei synodepraeses dr. Kunst aan het eind. Ds. M. Vreugdenhil van "Waarheid en Eenheid" zei dat hij gemerkt had, dat ook de synode zelf niet zo gerust is over bepaalde ontwikkelingen in de nieuwe theologie.

Ds. E. J. Oomkes uit Uithuizen, voorzitter van "Schrift en Belijdenis" schetste in de synode de verontrusting over de nieuwere opvattingen betreffende het gezag van de bijbel en de belijdenis. Hij stelde, dat het in wat hij typeerde als "de neo-gereformeerde radicale theologie" niet gaat om een schriftbeschouwing, maar om de Schrift zelf. Door bijbelverhalen te verklaren als niet-historische gebeurtenissen, tast men het Goddelijk gezag van de Schrift aan. Op het punt van de belijdenis spitste zijn kritiek zich toe op de ondertekening van de belijdenis: "velen ondertekenen wel, maar zij houden zich niet aan hun belofte van trouw". Ds. Oomkes was van oordeel, dat de gereformeerde kerken thans staan voor de vraag of zij nog langer gereformeerde kunnen heten of niet.

Nadrukkelijk stelde ds. Oomkes voorop, dat zijn vereniging geen pressie-groep wil zijn. Maar zowel hij en ook ds. J. B. van Mechelen uit Urk, die optrad namens de groep "Waarheid en Eenheid" zeiden, dat er voor hun besef toch wel een zodanige vertrouwenscrisis is, dat men een conflictsituatie moet vrezen Veel kerkleden verkeren, zo zeiden zij, in gewetensnood; sommigen verlieten de kerk reeds en anderen overwegen dat. Op de concrete vraag van ds. L. H. Kwast uit Leeuwarden of de verontrusten ook wanneer déze synode geen antwoord zou kunnen geven op alle vragen, toch zouden willen meewerken aan een door de synode te scheppen gespreksorgaan, antwoordde ds. Oomkes positief: "maar dan moet men ons niet eerst voor voldongen feiten plaatsen en dan praten. Dan kon het wel eens te laat zijn!"

Veel synodeleden toonden in hun reacties begrip voor wat de verontrusten beweegt in hun ernstige zorg voor de handhaving van de waarachtige belijdenis. Zij deelden die zorg. Anderzijds was er nogal wat kritiek op het georganiseerd optreden als een vereniging — dit kan immers tot een gevaarlijke frontvorming leiden. Prof. dr. D. Nauta pleitte er voor om samen in gesprek te blijven: "want de belijdenis is ons gezamenlijk bezit" Hij zei, dat sommige scribenten erg onvoorzichtig zijn met hun uitlatingen en dat hij begrip had voor de verontrusting. "Maar was het gereformeerde leven vroeger zo doortrokken van de vreze des Heren? Was er toen niet veel dode starre orthodoxie?", zo vroeg hij en zijn advies was: "Daarover moeten wij samen ook praten".

Prof. dr. H. M. Kuitert, zelf een der omstreden figuren, zei niet te begrijpen, waarom hem ontrouw aan de Heilige Schrift wordt verweten: "dat is toch het fundament van je leven"? De theoloog moet echter de taal van de bijbel "ontkluisteren", dat is losmaken van de formuleringen van gisteren om de mens van deze tijd helder uitzicht te geven op de bevrijding van het evangelie. En wat de formuleringen betreft, moet de theoloog integer en zonder schipperen op de zaken ingaan.

Overigens was prof. Kuitert van oordeel, dat er in de gereformeerde kerken twee groepen zijn, evenals trouwens in de hervormde, de rooms-katholieke en de christelijke gereformeerde kerken. Ook daar kent men de verontrusting. Men moet, stelde hij, gewoon erkennen dat die groepen er zijn en niet voor elkaar op de loop gaan. Het mes er in zetten is: de kerk halveren. De tijd is voorbij om de problemen zo op te lossen. Met deze laatste opmerking kwam hij onwillekeurig dicht in de buurt van prof. dr. Herman N. Ridderbos, die eerder tijdens deze bijeenkomst aan verontrusten èn aan de mensen van de "nieuwe theologie" de raad gaf: kruip eens in de huid van de ander. Maar dan zo, dat b.v. Oomkes duidelijk ziet met welke vragen Kuitert in zijn werk te maken heeft. En omgekeerd. Daarmee "ontkluisterde" prof. Ridderbos tegelijk al enigermate het begrip "interne communicatie" waar het om gaat in het voorstel aan de synode tot instelling van een gevarieerd deputaatschap naar aanleiding van de verontrusting. Hierin zal het gesprek een vervolg kunnen krijgen.

GEREF. SYNODE OVER GEZAG VAN DE BELIJDENIS

Alle gereformeerde kerkeraden in Nederland krijgen een brief van hun synode, waarin deze er aan herinnert, dat de drie formulieren van enigheid als akkoord van kerkelijke gemeenschap uiteraard bindend gezag hebben. Ook deelt de synode in deze brief mee, dat zij besloten heeft een deputaatschap te benoemen, dat de vraag naar een nieuwe eigentijdse geloofsbelijdenis moet onderzoeken.

De synode sprak uit, dat bedenkingen tegen de wijze van inkleding of tegen de betoogtrant van de drie formulieren van enigheid geen bezwaar hoeven te zijn om toch volledige instemming van de ambtsdragers te vragen. De synode zegt te verwachten, dat alle ambtsdragers zich ook zullen gedragen naar hetgeen bepaald is in de ondertekeningsformulieren. Overigens zal het te benoemen deputaatschap nagaan of er buiten de wijze van inkleding en de betoogtrant van de drie formulieren nog andere factoren zijn, die in de weg staan aan het vragen van een "volledige instemming" met deze belijdenisgeschriften.

Tot deze uitspraken kwam de synode met algemene stemmen na een langdurig debat over de functie van en de binding aan de belijdenis. Het ging hierbij enerzijds om de zorg voor de handhaving van de oude waarheid, het belijden in oprechte gemeenschap met de vaderen. Anderzijds zag men duidelijk de noodzaak in van een nieuwe belijdenis, die gericht is op de vragen van deze tijd. Sommigen en tot hen behoorde prof. dr. C. Augustijn, vreesden evenwel, dat dit een te moeilijke zaak is en dat de kerk beter kan beginnen met een aantal uitspraken te doen, die ingaan op de nood van deze tijd.

Voor zover prof. Augustijn daarmee bedoelde, dat een kerk ook wel zonder een belijdenis kan, kreeg hij kritiek van prof. dr. Herman N. Ridderbos: "Men kan wel zeggen, dat het gaat om Jezus Christus alleen, maar de kerk zal toch moeten zeggen, wie Jezus is en wat Hij deed". Deputaat ds. M. Vreugdenhil, zelf behorende tot de verontrusten, drong sterk aan op een korte, duidelijke nieuwe belijdenis: "Wij belijden allerlei dingen over zaken, die niet meer in het geding zijn en over wat vandaag wèl in het geding is, belijden wij niets".

De synode besloot verder een deputaatschap te benoemen met de opdracht:

1. na te gaan of en in hoever er buiten de wijze van inkleding en betoogtrant van de formulieren van enigheid nog andere factoren zijn, die in de weg staan aan het vragen van een "volledige instemming" met deze belijdenisgeschriften;
2. te onderzoeken in hoever de sub 1 bedoelde factoren nader moeten worden omschreven, en zo ja op welke wijze;
3. na te gaan welke invloed zulks eventueel moet oefenen op de tekst van de ondertekeningsformulieren;
4. ernstig de vraag onder ogen te zien, of en zo ja hoe de kerk tot een nieuwe belijdenis zou kunnen komen op een voor onze tijd duidelijke wijze en in een voor onze tijd duidelijke taal.
5. hun rapport met voorstellen in te dienen bij de volgende synode en dit drie maanden voor het samenkomen der synode toe te zenden aan de kerken.

De synode spreekt de verwachting uit, dat alle ambtsdragers zich in het licht van het bovenstaande zullen gedragen naar hetgeen bepaald is in de ondertekeningsformulieren.

Tenslotte besluit de synode deze gehele beslissing ter kennis te brengen van de adressanten en van alle kerkeraden.

Samuel Hearne - tocht naar de Noordelijke IJszee

Tweehonderd jaar geleden vertrok Samuel Hearne van Fort Prins van Wales aan de Hudsonbaai om het vermoedelijk bestaan van een rijke kopermijn aan de Noordelijke IJszee op te sporen. Hij wilde ook de Indianen van Noord-Canada ertoe aanmoedigen om handel te drijven met de Hudson Bay Company en uitvinden of er geen noordwest doorgang was naar de Stille Oceaan.

Hearne was 24 jaar toen hij deze expeditie ondernam. Geboren in London, werd hij vaderloos op 3-jarige leeftijd en werd op 11-jarige leeftijd als leerjongen naar zee gestuurd. Na 12 jaar aan boord doorgebracht te hebben, begon hij zich te vervelen en begaf zich naar Canada op zoek naar meer avontuur. De plaatselijke Gouverneur van de Hudson's Bay Company was zeer voorkomend en gaf toelating aan Hearne deze zending te ondernemen — een zending die later een beproeving zou worden.

Na twee mislukte pogingen slaagde Hearne erin zijn doel te bereiken bij de derde poging. Het had 2 jaar geduurd. Zijn verhaal draagt de merken van ontbering, bloedvergieten, honger, koude en bittere teleurstelling, maar getuigt ook van moed, volharding, strijd en uiteindelijk succes. Het is een voorbeeld van de soort van pioniersgeest waaraan Canada zijn grootheid dankt. Duizenden en duizenden mensen zijn van heinde en ver hier gekomen om dit land op te bouwen tot een natie waarin elkeen kon leven en werken als vrij mens.

Canada is een mengsel van rassen en culturen geworden. Elkeen heeft zijn deel bijgedragen tot de gehele natie en heeft er in ruil veel bij gewonnen. Hearne's verhaal herinnert ons aan dit feit.

Hearne's overlandse tocht naar de Noordelijke IJszee wordt herdacht door de Sherritt Munt medaille 1969. De Sherritt Munt in Fort Saskatchewan, Alberta slaat muntstukken voor overzeese landen die geen Staatsmunt bezitten en levert ook nikkelstukken klaar om aangemunt te worden aan de Canadese Munt en verschillende vreemde Staatsmunten. De Sherritt Munt startte haar activiteit in 1966 en slaat elk jaar een medaille die de prestaties herdenkt van een pionier in West-Canada. De Hearne medaille is de vierde in deze reeks en is vervaardigd uit zuiver nikkel, 925 zilver en zuiver goud. De zilveren en de nikkelen medailles kunnen aan iedereen geleverd worden, maar de gouden medaille kan niet verkocht worden aan personen in de Verenigde Staten, Engeland en alle andere landen waar het bezitrecht van goud niet toegelaten is. Er bestaat geen enkele beperking voor het aankopen van de gouden medaille in Canada. Met elke medaille is het verhaal van Samuel Hearne's tocht, samengevat in 1200 woorden, ingesloten.

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door S. P. Akkerman

HOOFDSTUK 15

Daar zitten ze dan weer. Ze roken. De kachel brandt lekker.

En hoe vaak Andries ook al gemerkt heeft dat zijn verhalen hier niet worden gewaardeerd, toch begint hij altijd weer, omdat hij niet anders kan.

"Wij hadden vandaag een kandidaat," zegt hij, "een beste."

Trapper keert hem zijn knappe gezicht toe. "Wat hadden jullie vandaag, hoe zeg je?"

"Een kandidaat, een aanstaande dominee."

Er gaat Trapper een lichtje op. "O, zoiets als een assistent-directeur op een zuivelfabriek. Ja, ja."

"En die preekte toch zo mooi," zegt Andries. "Over 'en hij reisde zijn weg met blijdschap', u weet wel over de kamerling uit het Morenland . . ."

Maar Trapper weet het niet . . . Nooit heeft iemand hem over een kamerling verteld, hoe zal hij het dan weten . . . ?

"Nou, neem me niet kwalijk, mijn beste jongen," zegt hij, "maar wat je nou wilt, gaat boven mijn petje. Een kamerling, zeg je? Nooit van zo'n man gehoord. En daar komt bij, Andries, wat ze in de kerk bepreken raakt mijn kouwe kleren niet. Wie daar aardigheid aan heeft mag er voor mij best heengaan, maar het zegt mij niets. Werkelijk niet."

"Wij gaan meer eens een eindje lopen," zegt Sjoeke, "eens worden jullie het toch niet."

Sjoeke en Andries lopen samen over het donkere heidepad. Een paar sterren zijn te zien tussen verdwaalde wolken. Andries heeft stevig haar arm genomen. En zo vol is hij nog van die preek van vandaag, dat hij het niet kan laten om te zeggen: "Werkelijk, die jonge man heeft het zo mooi gezegd . . . "

Als onwillig trekt ze aan haar arm. "Hou nou maar eens op over die prekerij," zegt ze en zwijgt dan bot. Andries is de kluts kwijt. Zo afwerend heeft hij haar nooit gezien.

"Heb jij daar dan een hekel aan?" vraagt hij.

Ze blijft plotseling vlak vóór hem staan. Ze legt haar hand op zijn arm.

"Moet je eens luisteren, Andries. Ik heb maar besloten om onze verkering uit te maken. Nee, niet om jou. Ik mag je wel. Maar wij verschillen te veel. Jij leeft naar de bijbel. En jongen, dat kan ik niet. Ik kan ook wel zeggen: dat wil ik niet. Alle zondagen naar de kerk, zoals jij dat gewend bent en fijn vindt, is niets voor mij. Ik wil zondags uit. Ik wil leven, zoals ik dat prettig vind. Ik heb wel geprobeerd om anders te worden, maar ik kan het niet. En daarom . . . laten wij er niet langer over praten. Bij jullie thuis zou ik mij een vreemde voelen. En draai er nu maar eens niet omheen: bij mijn ouders voel jij je ook niet thuis, wel . . . ?"

"'t Zijn goede mensen," zegt hij wat ongeholpen.

Ze lacht even. "Niks beter dan een ander. Maar daar gaat het niet om. Voel jij ook niet dat het met ons nooit iets kan worden . . . Zeg eens eerlijk?"

Andries wil Sjoeke zo graag houden. Hij houdt echt van haar. "Ik had gedacht dat je wel dichter bij mij zou komen, wat het geloof betreft," zegt hij.

"Dat had ik ook gedacht," zegt ze, "maar het is niet zo . . ."

Ze staan daar in de donkerte en de wind zingt vreemde zangen . . .

"Laten wij maar terug gaan," zegt ze, "dan kun je afscheid nemen van mijn ouders."

"Is dat wel nodig? 't Gaat toch tussen ons . . . en kan het niet aanblijven?"

Andries klemt zich aan de laatste strohalm vast; hij wil dit meisje zo graag houden . . .

Ze schud resoluut het hoofd. "Of jij moet vinden, dat wij het wel kunnen wagen . . . Jij, die christelijk bent, die daar naar probeert te leven. En ik . . ."

"Je zou het ook kunnen worden," zegt hij nog.

"Laten wij er over ophouden, Andries. Het spijt mij ook wel, maar nee . . . Kom, wij gaan terug."

Ze lopen langs het donkere pad. Hoe vaak heeft hij hier met haar gewandeld. Dit wordt dus de laatste keer. En heeft ze geen gelijk?

"Nu al terug," zegt Trapper, die bezig is een bord te beschilderen. Er staat al een hele spreuk op dat bord: "Zo fijn als onze Patat hebt Gij . . . ." "D'r moet nog bij," licht Trapper even in, "ze nooit gehad . . ."

"Wij staan tegenwoordig op jaarmarkten met Patat, zie je. Er is een stukje brood in. De vrouw gaat altijd mee."

"Fijn werk," zegt de vrouw en de lange hangers in haar oren slingeren en glinsteren . . .

"Al gauw terug," zegt Trapper nog eens, "het is trouwens ook geen weer voor dat gesjouw in die bossen . . . Kom maar gauw bij het kacheltje."

"Onze verkering is uit," zegt Sjoeke.

Trapper legt het penseel neer. "Ik ben er al bang voor geweest datdat er van zou komen," zegt hij. "Niet om jou, Andries. Ik mocht je graag al zeg ik het zelf. Maar jonge, jonge, de verschillen. Dat jouw vader boer is en wij van de losse handel leven, nou, allabonheur, er zijn langere bruggen geslagen . . . Maar dat van het geloof, daar zit het zeker op vast, Sjoeke?"

"Ja," zegt ze, "daarin zijn wij anders, daar is niets aan te doen . . ."

"Het spijt mij erg," zegt de vrouw. "Ik vond het mooi als je kwam, Andries."

Ja, daar staan die vier mensen dan. Andries weet er niets op te zeggen. Hij heeft er al zo vaak met haar over gesproken . . .

"Het spijt mij ook," zegt Trapper, en zijn grijze ogen kijken Andries min of meer verdrietig aan. Zijn knappe gezicht staat nu maar wat triest. "Ik wilde ook wel, dat het anders was . . ."

En nu moet Andries opeens denken aan dat woord van Jezus, over de rijke jongeling. "En Jezus hem aanziende beminde hem." Zo gaat het hem nu ook. Deze mensen zijn aardig en goed voor hem geweest. Hartelijk, gezellig, gul en royaal. En toch, hij moet ze los laten . . . als aanstaande schoonouders tenminste. Sjoeke kan niet met hem geloven.

"Sjoeke had toch wel eens een keer mee naar de kerk kunnen gaan?" oppert de vrouw als laatste redmiddel. "Misschien was het dan wel in orde gekomen . . ."

Andries zit daar met een rood hoofd. Hij begrijpt dat hij dat niet in handen heeft om dit te veranderen. "Ze wilde nooit mee," zegt hij wat hulpeloos.

En dan komt het hoge woord er uit. Een Fries spreekt erg moeilijk over zijn innerlijk bestaan. Maar hoe dan ook, het komt er uit: "En ik kan zonder Jezus niet leven . . ."

Dan wordt het even stil daar in die kamer in het wijde veld.

Trapper schuift het patatbord opzij, en zit wat vreemd te turen.

De naam "Jezus" wordt hier,, hoe schuchter ook, dan toch beleden.

Hoe ook gescheurd en gekneusd de christelijke kerk op aarde mag zijn, daarin is ze toch één: in de belijdenis van Jezus als haar alles.

Die belijdenis blinkt op deze zondagavond ook door in de kamer van Trapper.

"Ik kan er niet in meegaan." Dat is het commentaar van Sjoeke Trapper.

Andries geeft Trapper en zijn vrouw de hand. "Bedankt voor uw gastvrijheid en voor . . .

Trapper wuift het weg. "Laat maar zitten, Andries. Rot, dat het zo gelopen is."

In het gangetje nemen ze afscheid: "Sjoeke, het ga je dan maar goed."

Ze heeft tranen in de ogen als ze hem de hand geeft.

"Andries, werkelijk, ik wilde dat het anders was, maar het leven met jou . . ."

Verder komt ze niet. Het hoeft ook niet. Tegen de stormachtige windvlagen trapt Andries Blomhuis naar huis. Een illusie armer . . .

(Wordt vervolgt)

DE ZIN VAN ONS LEVEN

Twee mensen worstelen met Gods geheim. En die twee mensen groeien bij elkaar vandaan. Beiden hebben God lief, beiden houden vast aan de belofte, maar ze weten het niet van elkaar. Zij begrijpen elkaar niet en dan komt de verwijdering. Erg pijnlijk en erg grievend, maar zo konden ze niet blijven doorgaan, vond Jozef.

Maria had op een goede dag gezegd, dat zij naar haar nicht Elisabeth zou gaan. Niets vermoedend had Jozef daar geen bezwaar tegen gemaakt. Maar toen ze terugkwam, was het begonnen. Maria zei wel niets, maar het was duidelijk. Ze was in verwachting! Er moest dus iets gebeurd zijn, maar wat?

Daar moet Jozef wel erg mee geworsteld hebben. Er staat in de bijbel, dat hij een rechtschapen man was. Maar daarom kon hij dat maar niet recht krijgen in zijn denken. Maria was toch met hem ondertrouwd, maar ze was in verwachting! Dus bedrog! Maria was dus niet van hem. En zij wilde hem ook niet vertellen, van wie ze dan wel was.

En Maria durft niets te zeggen. Hoe zou Jozef dat ooit kunnen aanvaarden en geloven? Zij merkt het wel aan hem. Natuurlijk. Hij tracht haar te vermijden. Zal zij het hem dan toch zeggen? Maar zij kan het niet. Het is ook allemaal zo moeilijk. Eerst het bezoek van die engel en toen dat bezoek aan Elisabeth. Waarom helpt God niet?

Twee mensen worstelen met Gods geheim. Twee mensen, die geroepen zijn om Gods mede-arbeiders te zijn en die elkaar niet begrijpen. Dat komt wel meer voor. God gaat niet met iedereen dezelfde weg, roept niet iedereen tot dezelfde taak. Maar God verwacht wel van zijn medearbeiders geloof. En dan wijst God de weg naar hem . . . en naar elkaar.

Toen Jozef gereed was om het maar op te breken, om Maria dan maar een scheidbrief te geven, zodat de overheid haar niet straffen zou, toen hij klaar was om haar te verlaten ondanks het feit, dat hij veel van haar hield, toen kwam de engel. Het is goed, zoon van David, het is goed. Je kunt Maria nemen en je kunt je plaats innemen als mede-arbeider van God. En Maria eveneens. Want wat je als ontrouw uitlegt, is iets van de Heilige Geest. Dat Kind wordt de Zoon van God, maar naar de wet wordt het een kind van jou.

Hoe moet de hele wereld anders geworden zijn op datzelfde moment. Moet u zich voorstellen, wat een her-ontmoeting dat geweest moet zijn tussen Jozef en Maria. Wat een breuk scheen was een geheim van God, waaraan zij beiden deel hadden. Jozef en Maria, beide een deelgenoot, een mede-arbeider in het grootse plan wat God ooit gehad heeft met deze wereld: de verlossing!

En waarom wordt gij een christen genaamd?

Omdat ik door het geloof een lid van Christus ben en daarom deel heb aan zijn zalving. Ik ben dus door dat deelgenootschap aan zijn zalving ingevoegd in dat grote, allesoverheersende plan van Gods verlossing. Daarom wordt ik een christen genoemd en dat is tevens het geheim van mijn christen-zijn. En niet alleen van mij, maar ook van mijn mede-broeder en -zuster. Waarschijnlijk gaat God een heel andere koers met mij dan met hun. Misschien kijken wij elkaar wel eens vreemd aan. Misschien twijfelen wij zelfs wel eens aan elkaar en vragen wij — in ongeloof — onszelf wel eens af, of het van hem of van haar wel echt is. God vergeve het ons.

Jozef heeft de zin van zijn leven niet verstaan totdat de Heilige Geest hem duidelijk maakte, dat hij ingevoegd was in het plan van God en daarin mede-arbeider zijn moest. In gelijke zin zullen wij de zin van ons leven evenmin verstaan, tenzij God ons laat zien, dat wij ingevoegd zijn in Zijn plan en om Christus' wil mede-arbeider zijn mogen in de verlossing van de wereld. *D.F.*

★
★ ★

EEN SLECHTE DIENST

Meer dan 250.000 mensen hebben in Washington een parade gehouden teneinde hun regering te vertellen, dat zij zich heel moeilijk kunnen verenigen met het beleid ten aanzien van Vietnam. De demonstratie is practisch zonder geweld verlopen en het was duidelijk, dat de meerderheid ook geen geweld wilden. Zij wensten op een rustige maar overtuigende manier duidelijk te maken, dat zij het met de regering niet eens waren en dat zij maar het liefst dadelijk alle troepen uit Vietnam zouden willen terugtrekken.

Daar kan men zo zijn eigen gedachten over hebben, zowel over de wenselijkheid van zulk een demonstratie als over het beleid van de regering.

Opvallend was, dat er onder die 250.000 ook een kleine groep christenen was, die het tegendeel wilden laten blijken. Zij wilden doen uitkomen, dat zij het wel met de regering eens waren en zij wensten uitdrukking te geven aan hun vrees, dat een onmiddelijk en geheel terugtrekken van de troepen de communisten in de kaart zou spelen.

Ook daarover kan men zijn eigen gedachten hebben.

Maar wat ons opviel was, dat door die christenen een bord werd meegedragen, waarop met grote letters stond "Onward Christian soldiers, marching as to war." Niet alleen is dit een mis-interpretatie van deze regel uit het gezang, maar het is duidelijk dat wanneer een dergelijk bord wordt rondgedragen in een anti-oorlogsdemonstratie, dit alleen maar falikant werken kan. Afgezien of men dit gezang al dan niet waarderen kan, de bedoeling is duidelijk, namelijk dat de christelijke geen strijd met menselijke wapenen is. Dat dit bord tijdens DEZE demonstratie werd rondgedragen kan alleen maar worden uitgelegd, als zouden christenen voor de oorlog zijn. Misschien hebben de mensen, die dit bord droegen het niet zo bedoeld, maar het kan haast niet anders of zo is het uitgelegd. En als het zo wordt uitgelegd, was dit bord een slechte dienst aan de christelijke kerk en aan de Koning van die christelijke kerk. *D.F.*

DE "REVISED STANDARD VERSION"

Het doet weinig prettig aan als Mr. vanderWerff, in zijn poging om de ondeugdelijkheid van de Revised Standard Version van de Engelse Bijbel te bewijzen, Rev. Rumball en Rabbi Soetendorp er met de haren bijsleept, zónder op de eigenlijke vraag, namelijk de JUISTHEID VAN DE VERTALING, in te gaan (zie C.C. van 23 okt., pag. 6).

Het feit dat Rev. Rumball 55 verschillende brochures over dit onderwerp geschreven zou hebben, zegt uiteraard weinig of niets. De veelheid van 's mans geschriften zou eerder op een onduidelijk, zo niet ondeugdelijk, betoog kunnen wijzen. Bovendien zou ik, als lezer, graag iets willen weten over deze mij totaal onbekende persoonlijkheid. Heeft Rev. Rumball werkelijk de grondteksten bestudeerd, of kon hij, gelijk helaas zoveel Noord-Amerikaanse dominees, dit niet vanwege géén of gebrekkige kennis van het Hebreeuws?

En wat Rabbi Soetendorp betreft: deze man is wel héél weinig orthodox (hetgeen Mr. vanderWerff trouwens ook toegeeft), getuige o.a. zijn interview met Rik Valkenburg in het boekje: **"HARING OF KUIT — discussie interviews met theologen"**, J. H. Kok N.V., Kampen. Het is dan ook niet anders dan zeer betreurenswaardig dat iemand als Rabbi Soetendorp nog juist goed genoeg is om juist voor dit éne punt ten tonele gevoerd te worden.

Voor de belangstellende lezer zij vermeld dat Genesis 22:18 in de diverse vertalingen als volgt weergegeven wordt:

1) STATENVERTALING: En bij uw zaad (en zaad hier zonder hoofdletter!) zullen gezegend worden alle volken der aarde.

2) VERTALING NEDERLANDS BIJBELGENOOTSCHAP: En met uw nageslacht zullen alle volken der aarde gezegend worden.

3) AFRIKAANSE vertaling: En in jou nageslag sal al die nasies van die aarde geseën word.

4) LUTHER's vetaling: und durch deinen Samen sollen alle Völker auf Erden gesegnet werden.

5) FRANSE vertaling: Toutes les nations de la terre seront bénies en ta postérité.

6) KING JAMES: And in thy seed all the nations of the earth be blessed.

7) ENGELSE CONFRATERNITY TEXT (= R.K.): In your descendants all the nations of the earth shall be blessed.

8) REVISED STANARD VERSION: And by your descendants shall all the nations of the earth bless themselves.

Mr. vanderWerff en de lezers van "Calvinist-Contact" kunnen nu zélf oordelen: zaad = nazaad = nageslacht = nakomelingschap. Trouwens, ook in het Nederlands duidt het woord "zaad" een meervoud aan, net zoals woorden als "zand", "meel", "water", etc.

Het zij tot slot opgemerkt dat over geen enkele nieuwe bijbelvertaling een onmiddellijke overeenstemming bereikt is. Op 6 oktober 1536 werd de Engelsman William Tyndale terechtgesteld omdat hij, in nauw overleg met Luther, een Engelse bijbelvertaling bezorgd had. En deze bijbelvertaling was zo goed, dat ze bijna een eeuw later als basis diende voor de King James Version van 1611! Na het gereedkomen van de King James Version ging de geleerde Hugh Broughton zelfs zo ver met te verklaren: "Tell His Majesty that I had rather be rent in pieces with wild horses than that any such translation by my consent should be urged upon poor churches. This new edition crosseth me. I require it to be burnt".

De vertaling van de Bijbel is derhalve over lijken gegaan. En hieruit moeten we lering kunnen trekken. Het gaat tenslotte niet om de **persoon** van de vertaler of vertalers, maar om de **kwaliteit** en **accuratesse** van de vertaling, zoals keuze grondtekst, grondige kennis van het dikwijls zeer moeilijk toegankelijke, Oud-Hebreeuws dat zonder klinkers en alleen maar met medeklinkers opereerde, grondige kennis van de eigen landstaal. Wat vele eenvoudigen niet realiseren is dat een woord-voor-woord vertaling uit Hebreeuws of koine-Grieks een totaal onleesbare

(Vervolg op pag. 7)

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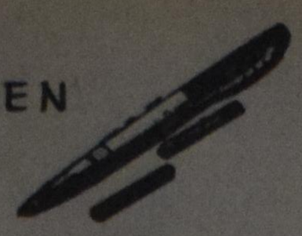

EEN 'VRIEND' VAN VRIENDS-WEGE!

Je kunt zo van alles op je dak krijgen: hagelstenen, de politie, een vriend, inkomsten-belasting of vogel-ontlasting ....

"It happened to happen" eens op een keer, dat ik kerkwaarts toog, wel "vrolijk", maar niet "met mijn stam", als in Ps. 68 geschiedde; het was n.l. in mijn 'hippie'-periode, hoewel kort-harig!

We waren n.l. gewend in stam- of als u liever wilt, in gezinsverband naar het godshuis te gaan, aan de 'lijn der geslachten', zoals dat heette destijds, maar ik had genoemde lijn doorgesneden, althans als het geen eteństijd was; om geen potte-kijkers om me heen te hebben, want ik wenste, zoals wijlen Dina, de dochter van Lea, de dochteren des lands te bezien!

Op deze pelgrimage 'happened to happen' iets zeer opmerkelijks: een overvliegende vogel 'wanted to be rid of some-thing' dat hem of haar te zwaar woog en ik kreeg het net precies tussen m'n shirtboord en mijn nek. Not so nice, you know, maar gedane zaken nemen geen keer en ik kon met hangende pootjes huiswaarts gaan in plaats van kerk-waarts, waar ik door de 'stam' heel erg werd uitgelachen!

Ik ben sedert dat ge-val maar weer in stam-verband opgetrokken. Hoe het ook zij, het heeft op mij zoveel indruk gemaakt, dat ik 't me nog levendig herinner, nog even helder als wat er op onze laatste synode gebeurde en op die van de Geref. Kerk in Nederland!

En omdat ik nogal mededeelzaam van aard ben, kan ik zoiets nooit voor mezelf houden, maar **moet** dat 'nolens volens' eerst spuien. Ik maak mijn excuses, dat ik enigszins lang van stof ben, het was heus de bedoeling niet om over hippies en Dina en vogel .... te spreken, maar van praat komt praat.

Weet U waar ik nou **eigenlijk** over had willen schrijven?

Over **vrienden en vriend-schap en wat men dan weder-zijds wordt verondersteld te doen.** Dit geldt "in Groszen und Ganzen", zoals de duitsers dan zeggen, ook voor gasten en gast-heren.

Enige maanden 'before Synod' kreeg ik ook iets op mijn dak en wel een.... vriend.... **van een vriend!!!** Zo iemand noemt men dan een **'vriend van vriends-wege'.** Leuk bedacht, don't you think so? Hè, als je hier al heel wat jaartjes bent, zoals ondergetekende, dan ga je op 't laatst engels denken, yes Sir!

Ik werd ter inleiding en ter opmaking van het logeer-bed opgebeld door een tante van de vriend van **mijn** vriend, of ik alstublieft een hollandse neef een paar dagen kon herbergen, want wij zijn zo klein behuisd, weet u? Ja, dat wist ik toen en ik wou haar best een plezier doen. Trouwens de herberg-zaamheid is naar ik meen, een Christelijke plicht en zeker als het een broeder geldt.

Zo gezegd, zo gedaan. Na een paar dagen wordt er gebeld en ja, daar staat de dagen-lang-verwachte: voorstelling, handjes geven, er wordt 'a little bit' zenuw-achtig gepraat en gelachen en al voetje-voor-voetje verder schuifelend wordt men een "gezeten burger".

En dan.... dan gaat men de eerste vijf minuten benutten om er achter te komen, wat voor vlees men in de kuip heeft. Ik kan gerust zeggen, ik ben helemaal niet nieuws-gier-ig, maar ik wil graag alles weten.

Me dunkt, m'n eerste vraag, die er op berekend was 's mans 'ligging' te peilen, was ordentelijk. Ik zei: "Hoe denkt U over Kuitert?", waarop hij antwoordde of liever **niet** antwoordde, **maar** vroeg: zou ik uw badkamer even mogen gebruiken?, waarop ik prompt: dan moet u in de basement zijn.

Ziezo, nu was er tijd genoeg om na te denken, hij zou nu wel beslagen ten ijs komen. En, ja hoor, hij sprak: U had het over Kuitert, is 't niet? Ik zei: inderdaad! Ja, ziet U, daar maken wij ons niet druk over! Dus **dat** had hij uitgebroed, daar in de badkamer. Niet veel resultaat, of.... toch wel? Ik wist nu wel hoe laat het was! Ik liet hem verder maar wat babbelen, hij was ook ouderling, en zei vaak op huisbezoek: Mijn volk vergaat, omdat het geen kennis heeft, en hij had een zoon van 21 jaar en die zei vaak tegen hem, paps, jullie hebben een mooie rotzooi van deze wereld gemaakt, en hij was lid van het socialistische N.V.V. (met uw permissie, gooide hij er nog vlug achteraan).

Toen ik wat neusde in de Chr. Encyclopedie zag ik ineens het volgende: "In godsdienstig opzicht mochten ze echter de volksgemeenschap niet ongunstig beïnvloeden". Dat werd gezegd van de vreemdeling, die hadden dus niet alleen rechten, maar ook **plichten. En daar hield mijn man zich niet aan.** Aan de maaltijd zei hij zo'n beetje smalend-grijnzend tegen één mijner zonen: en zitten jullie ook nog zo door te zagen over kerk, staat en maatschappij, zoals vroeger? Zoon-lief snapte dit gelukkig niet, maar op **dat** moment zei ik: ik denk, dat het beter is, **dat** u zich niet met onze binnenlandse zaken bemoeit, anders kunnen we onmogelijk vrienden **blijven**, mijnheer! "O, ik dacht, dat ik dat wel kon zeggen." En toen ik weer, in elk geval niet op deze manier.

Eerder al had hij me zoiets geleverd, toen één van mijn andere kinderen het niet met zijn vader eens was en hij, glorieus, opmerkte: kijk, kijk, vader en zoon hebben het samen aan de stok; dat vond hij maar fijn, ik vond het heel gewoon en zei: dat gebeurt hier wel vaker, hoor, vindt u dat zo iets opmerkelijks?

Om kort te gaan: deze gast **gedroeg zich niet** als een gast en **DIE KWAAL KOMT MEER VOOR!**

B.M.W.

(Dit schrijven is verkort. Red.)

Hedendaagse maatschappijkritiek

Hieronder volgt een korte samenvatting van de rede, uitgesproken door prof. dr. T. P. van der Kooy hoogleraar in de economie aan de faculteit der sociale wetenschappen, ter gelegenheid van de 89ste dies natalis der Vrije Universiteit, gehouden op 20 oktober 1969 in het gebouw van de Vrije Gemeente, Amsterdam.

Spreker wijst erop, dat de samenleving in de westerse democratische landen gekenmerkt is door een samenspel van enkelingen, organisaties en de overheid. Men kan een dergelijke samenleving niet kapitalistisch, corporatistisch of socialistisch noemen. Het is immers de bedoeling, dat de enkelingen, de groepen en de staat elk naar zijn aard zo goed mogelijk tot hun recht komen. Dit is een moeilijke opgaave, en het is niet verwonderlijk, dat door enkelingen, groepen en overheden fouten worden gemaakt. Sedert de tweede wereldoorlog is er wel een herstel van de welvaart opgetreden, maar geleidelijk brak het inzicht door, dat er veel aanleiding is tot gerechtvaardigde kritiek.

Vooraanstaande economisten als Galbraith, Tinbergen, Boulding en Mishan hebben belangrijke constructieve bijdragen tot zulke kritiek geleverd. Daarnaast is er een sterke stroming in de westerse landen opgekomen, die een negatieve houding tegenover het bestaande aanneemt. In deze stroming, die in de studentenwereld grote weerklank heeft gevonden, treffen wij neo-marxistische en anarchistische tendenties aan. Tot de herleving van het marxisme heeft de Amerikaanse wijsgeer Marcuse voor de oorlog krachtig bijgedragen. De ontwikkeling van de maatschappij in de rijke landen deed hem echter na de oorlog tot de conclusie komen, dat zij sterk afweek van wat de marxistische leer had voorspeld. In hoofdzaak komt dit hierin tot uitdrukking, dat de arbeidersklasse ten gevolge van de toenemende welvaart haar revolutionair sentiment bleek te hebben verloren. Toch is Marcuse van mening, dat de samenleving in de rijke landen is gekenmerkt door onderdrukking. Hij schrijft deze toe aan bureaucratische en technocratische overheersing. Naar zijn mening is er weinig kans, dat het volk van deze druk zal worden bevrijd. Een geringe hoop vestigt hij op de randgroepen der samenleving die in grote ellende leven.

Er is verzet tegen deze pessimistische diagnose gerezen. Zo is de Westduitse socioloog Habermas van mening, dat de studenten, die nog niet door het z.g. technocratisch bewustzijn zijn aangestoken, een belangrijke bijdrage tot de geestelijke bevrijding van de massa kunnen leveren. De Franse auteur Gorz heeft meer vertrouwen in de arbeiders, die wel een achterstand in geestelijke bezinning hebben, maar deze langs de weg van nieuwe georganiseerde actie zouden kunnen inhalen. De anarchisten vestigen hun hoop op geëmancipeerde enkelingen, die door provocerend optreden spontane massa-acties zouden kunnen ontketenen.

Opmerkelijk is, dat Marcuse, op voetspoor van Marx, de instandhouding van doelmatige organisatie en van deskundige leiding, voorshands hoofdzakelijk acht. Ook Gorz ziet de mogelijkheid van grootscheepse veranderingen in de maatschappij eigenlijk pas aanbreken, wanneer het ontwikkelingspeil van de arbeiders verder zal zijn gestegen, en de mechanisering en automatisering van het productieproces zover zal zijn gevorderd, dat de arbeid geen grote ervaring en deskundigheid meer zal vereisen. De West-duitse auteur Georg Picht stelt daartegenover, dat het onheil dat de wereld bedreigt door het schrijnend tekort aan voedingsmiddelen bij de huidige toeneming der wereldbevolking, en aan infrastructurelen voorzieningen zowel in de arme als in de rijke landen, zo groot is, dat alleen een eendrachtige, planmatige, wetenschappelijk verantwoorde inspanning van alle volkeren een uitweg kan bieden.

Spreker is met laatstgenoemde auteur van mening, dat de "rationaliteit" van de moderne maatschappij alleen tot "rede" kan worden gebracht, indien de eisen der sociale gerechtigheid in nationaal en internationaal verband op korte termijn en met alle kracht aan de orde worden gesteld. Het economisch gezichtspunt mag daarbij niet in het gedrang komen, aangezien verspilling van schaarse middelen tot bestendiging van nood en gebrek zou leiden, en alle streven naar verbetering tot vruchteloosheid zou veroordelen.

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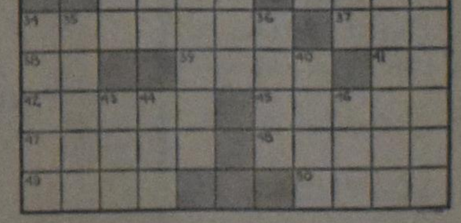
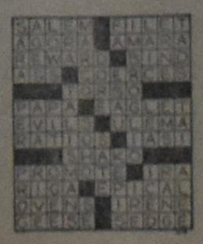
AIR CANADA

CROSSWORD PUZZLE

ACROSS
1. Love ——
5. Exchange
9. Attempted
11. Net
12. Less frequent
13. Bury
14. Like
15. Trading place
17. Land measure
18. Bird's beak
20. —— cable
23. Seize
25. Equipment
26. Composition
28. River (Fr.)
31. Swing site
33. Bewildered
34. Scalloped, as a leaf
37. Blunder
38. Exclamation
39. Fire ——
41. Half an em
42. Happening
45. Hepburn nickname
47. Electrical device
48. Moves swiftly
49. Journey
50. Listen!

DOWN
1. "—— Interlude"
2. Blackboard items
3. Ventilate
4. Pour
5. Coin (Jap.)
6. Humor
7. Close (poet.)
8. Lake Erie hero
10. Dull
11. Teen-age task
16. Tatter
19. Sew loosely
21. Weaver-bird (S. Afr.)
22. Irregular
24. —— dance
27. Frothy
29. Sea nymphs
30. Sincere
32. Greek letter
34. Flint-like rock
35. Dog's name
36. Lodge members
40. Apiece
43. Whitney, for one
44. Short sleep
46. New Zealand bird





SOLUTION to previous Crossword Puzzle

De "Revised Standard Version"

(Vervolg van pag. 5)

tekst zou opleveren. Ik voor mij persoonlijk heb altijd veel baat gevonden de Bijbel in verschillende talen en vertalingen te lezen: dat levert soms verrassende vergezichten op!

De belangstellende lezer zij tenslotte verwezen naar "Acts of Synod" 1966, supplement 35, pagina's 374—385 en "Acts of Synod" 1969, supplement 24, pagina's 265—279, alwaar een uitvoerige analyse van de situatie gegeven wordt.

Een ruiter draaft door alle landen
op 't witte paard met pijl en boog.
En telkens vouwen zich de handen,
waar er een pijl naar binnen vloog:
de sterke handen van de mannen
vermoeide handen van een vrouw,
gebalde vuisten gaan ontspannen,
geheven vingers zweren trouw.

Naar alle kanten vliegen pijlen
als vlammen door de duisternis —
door 't kerkraam heen en door de
spijlen
van 't raam in de gevangenis.
Een zieke dankt voor zegeningen,
een zwakke Moeder voelt zich
sterk —
een stervend kind begint te zingen,
zó doet het Woord van God zijn
werk.

De volle zegen blijft verborgen,
totdat de Heer die ons onthult,
maar wij gaan voor die ruiter
zorgen,
dat steeds zijn koker wordt gevuld.
De Bijbel moet naar àlle landen,
voor àlle volken te verstaan,
tot blanke, bruin' en zwarte
handen
zich in verbazing vouwen gaan.

(Openbaring 6:2 in de weergave van de dichter Okke Jager.)

Bruce Bokhout,
14 Tuna Court,
Don Milles 405, Ontario.

ANTWOORD:

Mijn dank aan de Redactie van C.C. dat ze de gelegenheid geeft, nog iets toe te voegen aan mijn schrijven betreffende de R.S.V.

Ik zal mij houden bij het strikt zakelijke. Waar het om gaat is, dat de R.S.V. het Oude Testament in tegenspraak brengt met het Nieuwe Testament. Dit komt o.a. uit, waar Gen. 22:18 in tegenspraak wordt gebracht met Gal. 3:16.

Nog eens in 't kort: Paulus betoogt in Gal. 3:16, dat de belofte aan Abraham gegeven in Gen. 22:18, verwijst naar één, n.l. Christus. Het bedoelt enkelvoud, niet meervoud, zegt de Apostel Paulus uitdrukkelijk. De lijst van Gen. 22:18 in verschillende vertalingen komt hier goed van pas. Daar is bij de eersten niet één bij die Paulus' lezing van Gen. 22:18 werkelijk tegenspreekt door uitdrukkelijk meervoud te vermelden. Alleen no. 7 en dan vooral de R.S.V. spreekt Paulus vierkant tegen. Want de R.S.V. zegt positief in Gen. 22:18 is sprake van meervoud, descendants.

Let wel, hier komt de vertaling van de R.S.V. rechtstreeks in tegenspraak met de vertaling die de geïnspireerde Apostel Paulus geeft. En wie zou nu beter op de hoogte zijn van het Hebreeuwse **taaleigen van die tijd**, dan de Apostel Paulus, een bestudeerde schriftgeleerde, een Hebreër uit de Hebreën.

Bovendien, niet alleen dat meervoud, maar de gehele inhoud van de profetie in Gen. 22:18 verandert bij de vertaling van de R.S.V. Er blijft niets over van de Messiaanse profetie die Paulus er aan toeschrijft.

Het wordt bij de R.S.V. een gewone zegenbede, waarbij de volken der aarde zichzelf zegen toewensen met het Joodse volk.

Het doet er niet toe, welke vertaling men gebruikt, als die zegen niet wijst op de Ene, de Christus, wat bedoelt die zegen dan? Wat voor zegen is er dan te wachten? Waar wijst die zegen dan op? Op het Joodse volk, zeggen feitelijk Rabbi Soetendorp en de Joodse professor Dr. Sol Liptzin van New York. En daar hebben ze gelijk aan! Vooral Prof. Liptzin spreekt onomwonden van het Joodse volk als Messias. Maar dat is niet de bedoeling van de eerste zes vertalers.

En nu moet men goed bedenken, de Apostel Paulus schrijft in Galaten onder leiding van de Heilige Geest. En dat, die leiding, ontbreekt bij de R.S.V. En dat is bij Bijbelvertaling een eerste vereiste.

De Lutherse Prof. W. Beck, zelf bijbelvertaler, schreef een paar jaar geleden uitvoerig over de R.S.V. in "Lutheran News". Zijn aanmerkingen zouden enkele bladzijden van C.C. vullen. "Verreweg de grote meerderheid van de vertalers van de R.S.V. is modernistisch," zegt hij.

Dat zei ook Rev. Rumball.

Ook Rev. Van Harmelen in De Wachter, 20-9-'66, wijst daarop. Prof. Beck noemt dan één voorbeeld, n.l. M. Burrows, a key translator; van de R.S.V. zegt hij: Iets uit de theologie van deze vertaler van de R.S.V. is het volgende. Inspiratie en onfeilbaarheid is onmogelijk. De Bijbel is vol fouten en tegenstrijdigheden. Schepping, val, vloed, mythologisch. Zo ook engelen en Satan. Daniël bedrog, Mozes was polytheist. "Son of God" is een mythe. De Bijbel kent niet drieënigheid. Jezus' dood was geen verzoening, enz.

De modernistische geest, die bij deze vertaling heerst, blijkt dan ook uit de reeds genoemde inleidingen op verschillende Bijbelboeken. Geen inspiratie in begin Genesis, Daniël bedrog, Jona opgedachte story.

Dat waren dan ook bezwaren van vorige synodes en andere orthodoxe kerken. Rev. v. d. Ploeg vatte deze zeer in 't kort samen in een artikel in The Banner, 10-12-'65. O.a.: Goede vertaling van het Nieuwe Testament wordt krachteloos gemaakt door tegenspraak in het Oude Testament, zoals Gal. 3, tegenover Gen. 22, e.a. Het ontkennen van de Godheid van Christus in het O.T. door dikwijls niet gebruiken van hoofdletters of het missen van het gebruikelijke "thee" en "thou" op vele plaatsen.

Het gevolg van deze wijze van Bijbel vertalen is, dat de gouden draad van Messiaanse profetie, die door het gehele Oude Testament loopt, van Genesis 3:15 tot Mal. 4:5, wordt verdonkerd en op onderscheidene plaatsen verbroken. En die Messiaanse belofte is de kern van het Oude Testament, maar niet van de moderne theologie.

Daarom waarschuwden vorige synodes dat de R.S.V. met voorzichtigheid moest worden gebruikt.

En daar sluit volkomen bij aan de waarschuwing van Rabbi Soetendorp, zelf een modernistisch vertaler. Laat men dat goed onthouden, hij komt er eerlijk voor uit. **Vertalen is verklaren**, zegt hij.

De ruiter van Okke Jager heeft niets aan een Bijbel die zichzelf weerspreekt. Waarin de lijn van de Messiaanse profetie, die de kern is van het Oude Testament, niet duidelijk uitkomt, of wordt verbroken. Dan wordt zijn pijlkoker gevuld met gebroken pijlen.

Notes:

1. Rev. Rumball was secretaris van Slavic Evangel en speciaal in Hebreeuws, zoals uit zijn geschriften blijkt. Adres: 26 Trehorne Dr., Weston, Ont.
2. Rabbi Soetendorp is de vertaler in de serie Phoenix Bijbelpockets, o.a. de Schepping, enz.
3. Verder is het te hopen dat men op Calvin Seminary nota neemt van wat Mr. Bokhout zegt aangaande onkunde betreffende Hebreeuws bij Amerikaanse dominees. Dan kan daarin verbetering worden gebracht.

Thamesford. v. d. Werff.

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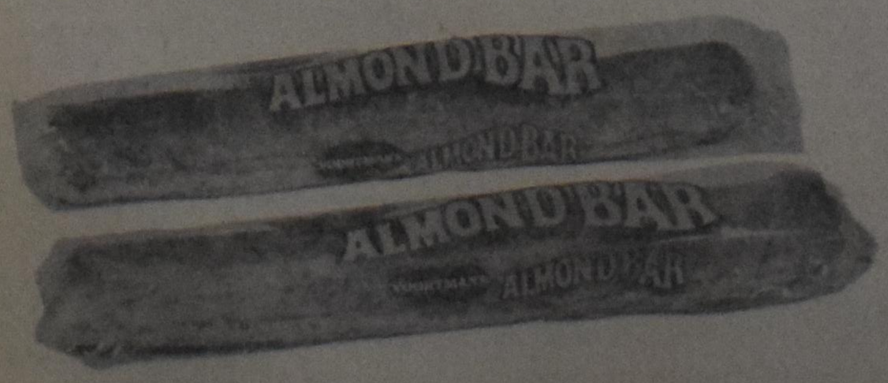

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Preach the word!

In the current lively discussion on liturgy we are in danger of forgetting something which is most important of all.

I think of attempts to get the congregation used to saying the Apostles' Creed and the Lord's Prayer in unison. By the way, do you know that 32 years ago a Dutch minister (Ds. D. Sikkel, in "Eredienst, Prediking, Ambt") wrote that this confessing and praying together was very well feasible and edifying? Our frequent use of the term "new liturgy" is not too appropriate apparently.

I think of proposed changes in the second service, in which the sermon should get a smaller and more limited place in order to get time free for open discussion. Some people advocate lay-preachers on the pulpit, others preaching on topics other than Bible texts. In general we seem to be a bit confused in trying to pinpoint what we really mean when we say: Change the order of worship!

This confusion could not have come up if all people involved would have studied thoroughly and seriously the excellent report of the Liturgical Committee of the Christian Reformed Church. There we read, "The sermon is the core of the Christian liturgy. Along with the reading of Scripture, it both anchors worship in the revelation of God and directs it toward life and its responsibilities in the present time. In the proclamation God comes to us and addresses us from the vantage of His decisive revelation and redemptive acts of the past and anchors our faith response to those. But He also comes to us in contemporary language and concepts to speak to the congregation in its own historical situation. This is why the Word must be not only read, but proclaimed in the liturgy."

According to God's revealed will we come together on His day to meet Him under the proclamation, explanation and application of His Holy Word. Preach the Word, the Bible tells us. Build the people up in their faith by the true proclamation of the message of salvation. Show them the richness of God's Covenant and enjoy the communion with your God through the Word preached.

Churches which consistantly take this stand do not hear complaints that the people get bored with the preaching. Do you think that a film in church will help? You will be disappointed, for several experiments which were tried recently did not result in a better church attendance at all.

Let us not overlook the true and lively heart and core of every good liturgy. Preach the Word! Only this will do.

WHERE TO LIVE ?

Imagine, if someone would ask you, "Where do you live?", that you would answer, "I live in the love of God!"

This exactly is what we find in Jude : 21, "keep yourselves in the love of God".

At the first glance we would feel inclined to understand this as a serious admonition to love our God and never to give up that love to Him: to keep ourselves in it.

However, this explanation cannot stand. The expression "Love of God" does not mean the love we show to Him, but the love God shows to us. The writer means God's love and tells us to keep ourselves in it.

God revealed His love to us in the gift of His Son. That love surrounds us and carries us and nothing is able to separate us from it because God's love never changes. But how can we keep ourselves in it?

We should not overlook that little preposition "in" which modifies the location in the sentence. The suggestion is, keep yourselves safe, as in a stronghold or fortress, in the love of God. Don't leave it, don't withdraw from it, stay in it, for that's where your life is.

This makes the text clear.

However, the context teaches us a lot in telling us how we should follow up the admonition. Jude tried to defend the church of God against all kinds of threatening heresies. The whole letter contains a thorough description of false teachings in those days.

The verses 20 and 21 show the way in which the true members of the Church are to safeguard their Christian life. The main admonition "keep yourselves" is the heart of these verses. Verse 20 is subordinate to the main message and verse 20b shows the rich hope which fills the heart of all those who strongly believe that their faithful God loves them.

This brilliant Scripture portion still sheds light on our confused times.

SALUTATION

from Latin: salutare, the act of greeting. As a part of the order of worship the salutation has its place right in the beginning. Never get used to it. Receive it with wonder and awe. It is directed to you!

SCANNER

After having finished the first column of this page the editor found this note on what others think about "Preach the Word!"

"SCRAP THE SERMON"

The moderator of the United Church of Canada, Dr. Robert McClure, said it was his personal opinion that the church sermon should be scrapped. "We should scrap the sermon and have a round-table discussion — I don't care if there are only 30 people present. If we keep the sermon, the projections now are that we'll have only one person in each church anyway."

★

The Scanner found a letter from China. Because this letter deals with greeting cards which turned out to be bringers of joy and happiness, I suppose that many of our readers will be interested in it. The church bulletin of Medicine Hat, Alberta published the letter:

WORD OF THANKS: Remember the used greeting cards you donated? Mrs. John Aasman received the following letter from Taiwan, China, which she likes to pass on to you.

Dear friends:

Thank you for your packages of Used Greeting Cards. These will bring great happiness to the children of Formosa, and to those who are ill. We will have a Bible verse printed in Chinese character on each one before they are given out, so that they carry God's message too.

We believe that these bright cards bring an unspoken message from the land across the seas to the people here which tells of the love and unselfishness of those who took time to send them. Little children running home from Sunday School with a bright card in their hand and happiness in their hearts are part of the result. The leper patients and the aboriginal patients receive them too, and it cheers them. Always with the gay greeting card is also the love of God printed in Chinese for all who can read.

We thank you for having a share in this happy part of our work. In His Name we thank you and in the name of the humble people who will receive them.

Yours in His service,
(signed) Lillian R. Dickson.

★

The Presbyterian Journal gave an excellent report of an exceptional event which took place in the White House of the United States. The following lines make joyful reading for all who know the power of prayer:

EXECUTIVE MANSION IS PRAYER BREAKFAST SITE

WASHINGTON (RNS) — Some 80 Senators and Congressmen gathered here with President Nixon in what is believed to be the first Presidential Prayer Breakfast ever held in the White House.

The President led his guests — regular participants in the weekly prayer meetings at the Capitol — in a silent Quaker prayer for God's guidance in directing the affairs of the nation.

The breakfast was held in observance of the National Day of Prayer. Evangelist Billy Graham was the principal speaker for the event.

In his remarks before introducing Mr. Graham, President Nixon called attention to an engraving over the fireplace in the state dining room where the breakfast was served.

It reads: "I pray heaven to bestow the best of blessings on this House and on all that shall hereafter inhabit it. May none but honest and wise men ever rule under this roof."

This prayer was written by the first President to occupy the White House, John Adams, and was carved into the marble over the fireplace when Franklin Roosevelt was President, Mr. Nixon said.

Mr. Graham told the Senators and Congressmen that he sometimes has a feeling that some of them "feel that there may be no way out, that perhaps we are now facing problems that seemingly are insoluble."

He said he detected this reaction by members of Congress through his daily reading of their remarks in the **Congressional Record.**

He believes there are four periods in American history when it seemed to some that there was no way out, but "we took the same route out of our problems each time," namely, turning to God.

The crisis involved George Washington at Valley Forge, the Constitutional Convention, the Civil War, and the present "time of great confusion and crisis."

"I submit to you men today (that) unless we turn (to God) as George Washington and Lincoln did in their hours of crisis, I must confess to you that I fear for the future of this country," the evangelist asserted.

"If we will get our eyes on God — and I believe the men in this room can help direct the nation's eyes to God — the American flag is going to continue to wave over the 'land of the free and the home of the brave' for generations to come."

"Yes, we are in a crisis. Let's do what other men have done, let's turn to God," he urged.

"You men are helping lead the way by meeting in prayer. One of the most encouraging things that has happened in our generation has been the prayer groups in the House and Senate. It is something we can tell people about, to say that people in Washington are praying. God bless you."

HITHER and YON

Ottawa East C.R.C. took a decision on home visitation.

At the next consistory meeting the elders will receive an up-to-date schedule of families in their district so that the program of family visiting can begin. It was decided that those elders who prefer to call on the families singly can do so, while if others prefer to go with two this will be arranged.

The purpose of making the visit singly is to make these contacts with the families less formal, more often and easier to arrange as far as date and time-wise is concerned, and yet more spiritually effective.

★

The Maranatha C.R.C. of Bowmanville, Ont. tries a modest expansion of the denominational Psalter Hymnal:

It was decided that we obtain copies of the song How great Thou art, and Though your sins be as scarlet, and Most perfect is the law of God, and add them to our Psalter hymnals so that they can be sung in a regular church service.

In regard to the creed, the consistory has decided that we sing the creed occasionally, when we have occupied the new Church. There is a fine tune for this creed and instead of having it read by the minister every Sunday it could well be sung occasionally. Again this matter will be brought up at a congregational meeting after having given it a trial.

★

The bulletin of the First C.R.C. of London, Ont. had a worthwhile note on the Reformed community:

A letter was received from the Immanuel Reformed Church, requesting closer contact with our church and the Bethel congregation. The letter was gratefully received. The congregation will be further informed about these contacts as they occur. We pray that all such contacts may be to God's glory and show the unity of His Church.

★

The bulletin of the Dresden C.R.C. told the readers that Chatham First Christian Reformed Church had a dedication service for their renovated building.

★

From the RES News Exchange was taken what I found in the bulletin of the Trinity C.R.C. of St. Catharines, Ont.

DID YOU KNOW??

that — The Bishopric of Breda, the Netherlands, has sold the library of a large Roman Catholic Seminary to the Free University? They include all the books and periodicals until 1940, a total of about 25,000 volumes. The amount paid was 100,000 Dutch florins.

Two notes from Stony Plain, Alberta:

PROGRESS OF THE PARSONAGE. The parsonage is almost ready. Although it isn't ready for occupancy, the contractor said that the pastor could begin to move in. There is still some furnace and plumbing work which has to de done.

At our last Classis meeting Rev. **Guillaume** was granted emeritation. Last Sunday (Nov. 2) Rev. Guillaume ended his many years of service as an active minister in our church. Rev. and Mrs. Guillaume plan to stay in our area for a number of months before moving to Ontario.

★

"Faith at Work" is an organization still too little known among us. The C.R.C. of Brockville, Ont. had an announcement in its bulletin:

Faith at Work Conference: Again this year a conference is being organized by a committee consisting of members of different denominations. Last year we held our first conference here in Brockville and the people who attended this conference found it a rich blessing. Faith at work is a movement which exists all over North America; it is mostly organized by laymen who are members of Evangelically minded churches.

In this age of restlessness and isolation, Faith at Work sees itself as one of God's instruments in making Himself known. The many conferences held each year in Canada and the U.S.A. are a wonderful way for Christians of all denominations to meet and strengthen their bonds of faith.

★

The Dunnville, Ont. C.R.C. consistory published its considerations on the use of Thou or You in our prayers:

The use of the pronoun "You" rather than "Thou" in referring to God was discussed. The minister gave a short history of the use of these pronouns.

The King James Version was written in the sixteen hundreds. At that time the pronoun "Thou" was used when one spoke to a person equal to oneself. "You" was the polite expression used when one spoke to important heads of state such as the King or Queen. The reason for addressing God with the common pronoun was that it made one's talks and prayers to God more personal. Today the pronoun "You" indicates intimacy. For this reason some people like to address God with "You". This, in no way brings God down to our level. However, it doesn't matter whether we address God by "You" or "Thou". It is the reverence and meaning with which we speak that is important.

NEWS IN BRIEF

about Christian Schools in Canada, taken from the "Christian Home and School" magazine:

VICTORIA, B.C.
Calvin Christian School received a new coat of paint inside and out at reduced cost because fathers and friends went to the aid of the professional painters to the tune of $688 worth of free labor, or 23% of the total. A "paint-in," that!

FRUITLAND, ONT.
eighth-graders (36) walked 25 miles and raised $1200 for a tractor lawnmower and for microscopes for science classes.

DRAYTON, ONT.
parents of high school age students have passed up the opportunity to send their children to the Rockway Mennonite High School in Kitchener because of the high cost involved for them and for the society.

Drayton has added instruction in Dutch to the curriculum in grades one through eight. This will be mainly conversation and reading.

IMMANUEL, LETHBRIDGE, ALTA.
is completing a new addition to provide a gymnasium-auditorium, a central library, a kitchen, a staff-room, an infirmary, and office space. Lethbridge has a double grade one this year — a good reason for enlarging!

TORONTO, ONT.
District Christian High School reports a full complement of qualified teachers after a summer of intensive recruiting. Also TDCHS will for the first time be included in the County Health Services this school year.

RICHMOND, B.C.
is building two additional classrooms, a library room, a new entrance hall, principal's office, and some additional covered play area. A sale of bonds and a walkathon brought in the needed funds.

OTTAWA, ONT.
is occupying four classrooms of its new projected nine-classroom school. The five additional rooms will become operational as enrollment expands.

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OTHERS SEE IT

Bible-Centered life for school children

By PETER CHURCHILL

Adam and Eve and not the apes our ancestors after all. Evolution is the legend of our beginning; Genesis is the reality.

This is the lesson taught at one of the most modern primary schools in Scarborough — Immanuel Christian School on McCowan Road.

"Is two and two four in a public school and something else in a Christian school?" asks John Nieboer, the 37-year-old principal. "I get that question all the time and of course the answer is no.

"But our children do learn that the wonderful world of mathematics is not just there by chance. It is a wonderful tool created by God for our use."

The Christian school in Scarborough is the latest of about 70 similar private religion-based schools opened in Ontario in the past 25 years.

They are operated by groups of parents who want a Bible-centered education for their children. "Our commitment is to Christ," says Mr. Nieboer. "We feel we have to do this totally — not just on Sunday — and we want our children to have this feeling too.

"Our parents just won't go for the watered down religious commitment we find in public schools. You go to them and you have every range of commitment. My child could be in the hands of a Buddhist or a liberal who not only ignores the Bible but disparages is.

Founded by parents

"We won't tolerate this as parents. I want my child to be in the hands of a teacher who believes as I do — exactly as I do."

Mr. Nieboer's daughter Janice is a pupil along with 67 other children in the school. It was founded by a group of parents who formed a Christian School Society. Similar groups operate schools in other parts of Canada and the United States. The parents are usually members of the Christian Reformed Church which traces its history back to the Calvinistic Reformed Churches of the Netherlands.

"Most of the children are of Dutch background, although that is just incidental," Mr. Nieboer says. "The school is set up for all parents who want their children's education influenced by the Bible as we interpret its teachings. We want to get away from this Dutch influence as much as possible."

Seek public support

The school is registered with the Department of Education as a private institution. It is financed by the parents. At Immanuel they pay $520 a year for each of their children.

"We are fighting hard to become publicly supported," Mr. Nieboer says. "They have managed it in Alberta where the government grants us $100 for each pupil and we are working on the legislators here to do the same."

He sees no conflict between church and state in public money being used to support such sectarian schools. "All schools are religious whether we like it or not. The public should not object paying for the religious philosophy taught here any more than I should object to the man-centred, humanistic teaching of public schools.

"We are often accused of being divisive but how can we be in a society that is already pluralistic. Why must we try to force our children into one large conglomerate pot and try to produce The Canadian Child shed of all his individualism. A great deal of this individualism is religion.

"De you believe the children who come out of Catholic schools are a divisive influence in the community? They got out like everyone else and do what the school has prepared them for."

The feeling in Immanuel Christian school is a happy one. A semi-open floor plan, bright carpeting and big windows give the building a warm, free feeling and the children seem to love it. Although Mr. Nieboer and his teachers have a fundamentally biblical view of life and science, the latest techniques of child psychology and pedagogy are used in teaching. Not all Christian schools are so informal or progressive.

Student-oriented plan

"Our school is rather unique," the principal admits. "Most of these schools are rather conservative in all things — and in education particularly. We are probably the only one set up this way, with an open plan and a student-oriented program where he isn't made to measure up to certain pre-established standards or else be written off as a failure."

But what about a child who doesn't accept Darwin's theory of evolution when a great deal of modern thinking is based on such theories?

"We don't ignore the theories as such," says Mr. Nieboer. "We make our children aware of what the world in which they live believes in general. We would be amiss if we didn't. But we do point out that what the world believes is erroneous.

"There are a lot of people in the world who do a lot of good. I don't say that our children are going to be doing a lot more good. It is just basically that we want our children to believe what we believe and to go through the world with the foundation we think is best for them."

From the Toronto "Globe and Mail".

NOVA SCOTIA

An old country, yet new. That is the impression you get from Nova Scotia, when you come from Ontario. We had been in the West, Alberta, a new country, moved to Ontario, a booming country and new we live in New Glasgow, Nova Scotia.

As long as we had been in Ontario we had not given much thought about Nova Scotia. It was far, it was holiday-land, it was poor according to people who had been there, and backward. That was about the end of our knowledge. From the yearbook we knew of four Christian Reformed Churches there, one of them a Home Mission field, even with restrictions and without a minister. Small, struggling churches.

Now we have come there, and Nova Scotia is on the map. The things they had told you about this country were true, but not the full truth. Come to New Glasgow, and see the urban development as you could find it in any city in Ontario, with underground wires etc. At the same time you are close to beautiful sandy ocean beaches, where you can take a dip without having to pay. Some as close as 5 miles away.

You say: it rains and is foggy, but what about enjoying the winter evening at the fireplace. There is an abundance of firewood here, so all the new houses have fireplaces. The modern facilities are present even in the old quaint villages along the coast.

Every farmer of the congregation and most of the town people have their house on beautiful scenic places or can only be reached along scenic roads. When I heard the name: New Glasgow, I had the impression of an industrial area. Which is true too, but it is located in the setting of hills, coves, rivers, harbours and the ocean. In this area is the first steelplant in Canada. But also the new Scott paper mill.

Eight miles from our house is Pictou (from the Indian word Pictook). Have you ever visited it? The Trans-Canada comes close to it. The old houses, the lobster-traps, the breeding cormorants at the causeway in spring, the bagpipes and Scottish dances. The atmosphere of a foreign country. Still it is Canada.

The airport (one flight per day to Halifax or Charlottetown) is just on the hill at the other side of the river from our house. Recent developments make me write this article. They have started to build a Michelin tire factory in this area. In Pictou, where already several members of our church live.

The Michelin initially will employ 800 persons, but they will need more in the years to come. Right now the advertisements are in the paper for supervisory personnel, soon also others will be asked. Excellent conditions are offered. Some may say: but you have so much unemployment. Yes, but realize that there are people who will remain unemployed even with the biggest industries around. For an aggressive person there are certainly possibilities in this country, where many take it rather easy. In the years to come there will be place for skilled and unskilled labour.

In coming here, you may have to sacrifice a few things. There is not a christian school here, and it may be years before there is any possibility for it. Of the Nova Scotia places Kentville is the nearest to it. Good farmers country.

You move away from friends and relatives. But you will have many new ones for this is an extremely friendly country.

Here in Glasgow we try to get our own church building. We need help of people who are dedicated to put their shoulders under a project like this. Couples with small children, or just married, or single persons, could find a rewarding life in Nova Scotia. This is a promising country. If a big company sees any light in it, we who work for an Almighty King may certainly have confidence.

For more information write to the Christian Reformed Church, P.O. Box 115, New Glasgow, Nova Scotia.

Rev. J. H. Binnema.

THE WORLD AROUND US

TANZANIA

Just below the Equator, on the East coast of Africa, Tanzania stretches for 500 miles along the Indian Ocean; going west into the heartland of Africa, one must travel 700 miles before the border is reached. Two large lakes form part of the border; the most northern one, Lake Victoria, provides the headwater for the Nile River. Lake Tanganyika is the beginning of the Congo River. In this large land about 12 million people exist, the majority of whom scratch out a bare existence from maize, bean and cassava plots. Almost ninety percent of the land mass is an arid plateau supporting only the meagrest of crops and dusty herds of cattle, kept thin by the unending search for grazing and water. The areas that do have sufficient rainfall and have ponds and streams have different problems. Here the anophelese mosquito breeds and spreads the endemic malaria which claims forty percent of all children before they reach school age. The coastal region also harbours the bilharzia fluke, a parasite that penetrates the liver and debilitates but does not kill. Only one small area in the country has minerals, producing about $25 million worth of diamonds each year. The little industry that does exist is of the local consumer variety.

Less than half the school age children get any schooling at all; only one-tenth of those who finish primary school find a place in secondary schools. The country has one doctor for every 20,000 people (as compared to one doctor for every 900 Canadians) and hospitals are perpetually short of space, staff and medicines.

Tanzania is one of the poorest countries in Africa; yet it has a pride that has led her to turn down offers of foreign assistance which it thought would compromise its independence. The man who runs the country, President Julius Dambarage Nyerere, is unique among the leaders of Africa. Many western nations view him as the leading spokesman for English speaking Africa; others see him as the Adlai Stevenson of Africa. Lester Pearson said of him, "he is a great man in a time when the necessity to compromise almost eliminates greatness". The admiration people have for Nyerere lies not in the fact that he rules a great country, or came to power in a tough guerilla war against an evil dictator. The man's greatness lies primarily in what he is trying to do for his country and for Africa.

The key lies in the introduction to a collection of essays and speeches which were published. Nyerere said: "A revolution has begun in Africa. It is a revolution which we hope to control and channel so that our lives are transformed. It is a revolution with a purpose, and that purpose is the extension to all African citizens of the requirements of human dignity . . ." Just how this is to be achieved in Tanzania is not fully clear yet, but there are very good indications in the direction that Nyerere is taking his country.

A little more than five years ago the government was about to pass a bill which would require that all students work for the state for two years after they graduate at forty per cent of the scheduled salaries for the respective appointments. To the government this seemed no more than fair since the students had been provided with free education since primary school, including board and allowance.

But the students rebelled, a number of demonstrations took place with placards saying, "Colonialism was better", and other slogans of discontent. Instead of giving in, Nyerere sent the students home for a year to learn from their parents the realities of rural life. Here a peasant is rich indeed if he earns $300 a year; the average income for the country is less than $80 per capita. Nyerere told the students: "The country has said to the youth, 'We need your service'. It is for the youth to ask, 'What shall we do and where?', not to bargain with the nation about how much they will get . . . You and I are members of the same class — the exploiting class. The man who gets the minimum wage and the poor peasant — they are the ones who have to pay the wages. —Everybody in this country is paid too much except the poor peasant."

The President underlined his words by cutting his own salary by twenty percent, forcing his ministers to cut theirs by fifteen percent, and trimming the salaries of all civil servants who made more than $1500 a year. Three months after this happened, the so-called 'Arusha Declaration' was announced. This document gives the basic outlines for the socialistic pattern the country should adapt. Experimental communal settlements were set up in order to make agricultural advice, fertilizer and machinery more effective. The document also reflects the fear that a class of black "exploiters" will take over from the white, colonial "exploiters, thus leaving the lot of the peasants the same. This is what has happened in Ghana and Nigeria, where the politicians, civil servants and army officers are getting salaries which are about the same as what the colonials in those positions were getting.

What Nyerere is trying to combat is the situation where a peasant woman has to walk five miles to get water while the Cabinet minister drives around in a new Mercedes. This is a long and arduous road. Those who have positions of importance, or have found a way to make a great deal of money, are loath to give this up for some mythical distant future when all Tanzanians will be equal and above the subsistance level.

Nyerere has frequently been compared with Mao Tse-tung and the way he runs China. No doubt some points are held in common, but the differences are great. Nyerere has firmly discouraged any tendency toward forming a cult around his personality, as has been the case with Mao. The number of Chinese in Dar es Salaam may be disturbing to some, but the President simply maintains that the people of his country can learn a great deal from the Chinese. Although Nyerere has visited China twice, the relationship between the two countries is based much more on practical than on ideological considerations.

This is borne out by the fact that the Chinese are hard at work with the survey and design of a 1000-mile railway to link copper rich Zambia with the ocean port of Dar es Salaam. China has promised to finance and build the railway with a long-term, interest-free loan of about $325 million. A few years ago a British-Canadian team surveyed the route and strongly urged that such a railway be built, but Western powers refused to come forward with the financial backing. Peking has also given Tanzania a textile mill, a shoe factory, a sports stadium, a powerful radio transmitter, and a team of more than 30 doctors.

President Nyerere does not have to depend solely on the Chinese for aid. Russian and Canadian geologists scour the country side looking for mineral deposits. Canada has trained army personnel for Tanzania and has built up an air wing over the past five years. There are also Britons, Scandinavians, East Germans, Americans, Bulgarians, Indians and Japanese experts working in the country. They all form part of the team which, Nyerere hopes, will bring a true socialism to Tanzania. He realizes that there is a long way to go. Recently he said, "We are not socialists yet. There is no equality in our country. The truth is that life for the majority of our people is disgusting".

As long as President Nyerere can hold the reigns of government, there is at least hope that Tanzania will continue on the long, but promising road to equality for all men.

J. J. Bout.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

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by ROGER S. GREENWAY

The Role of the Bible Institute

Following through on its desire to place more emphasis on urban work, our Mission opened the doors of the Mexican Christian Institute in September, 1969 with the present writer as its director. The school is located in the heart of Mexico City and has the expressed purpose of training young men and women to serve as effective evangelists in the urban area. Thirty-six students, drawn from all parts of Mexico, are presently enrolled. Along with the traditional Bible school curriculum, there is a great deal of emphasis on evangelism, and every student is made to sense his personal responsibility for, and involvement in, the church-planting program of the school.

The idea behind the school program is that theological education, properly conceived, should indeed stimulate and result in church growth, and that given the Latin American situation, this is the only relevant way to train church leaders. The school itself is regarded as an evangelizing institution. This is not meant to suggest that the school can or should usurp the central place of the church in evangelism. On the contrary, it is precisely because we at the Institute feel so strongly that the church in its local setting should be God's instrument in evangelism that we are concerned that the future leaders of the church be trained to effectively evangelize. Evangelism, according to the New Testament, is more than simply the conversion of individuals to Christ. It requires that we establish churches and teach these churches how to influence the community around them in the name of Christ. In order to inculcate this philosophy of missions into our students and train them to put it into practice, students and faculty together are engaged every weekend in the planting and cultivating of urban congregations.

Stan Siebersma, Class of '60. Chaplain, counsellor, and special friend to 2400 Navajo teenagers at the Fort Wingate Reservation High School. Stan's chapel is the only Protestant voice in this community. And when over 800 students indicate their acceptance of the Gospel as your church presents it...well... that's the kind of thrill you get when you're in action...for Christ's sake.

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An example of how this works out is found in the case of the Colonia Parque San Juan, in Mexico City. The visitation program began in this area on a Sunday afternoon in the latter part of September, 1969. The school year had just begun. Most of the new students had never done anything like this before. First they attended a series of classes in basic evangelism and personal work. It was clearly explained to them that our intention was to plant a church in the area. Then we launched out into the Colonia itself. None of us were familiar with the vicinity, except that the mother and brother of one of our students lived there and had invited us to hold services in their home if a mission could be started. Still uncertain as to what we would find, we began a careful house-to-house visitation, selling Bibles, answering questions about the evangelical faith, and testifying to all who would listen. We never avoided identifying ourselves as Protestants. The first afternoon's visitation program was cut short by a heavy downpour which forced some of us to seek shelter in a saloon. There we sold four Bibles and two New Testaments to the customers, and we made at least one contact which proved fruitful later on.

By the second Sunday we were able to hold a Bible class. (We generally call our first meetings "Bible Study Classes", reserving the term "Worship Service" until a nucleus of converts is formed.) One month after the initial contacts in the area, the attendance at the Sunday night meeting was twenty-five, including complete families. Most of these people had heard the Gospel somewhere before, but they had never been personally invited to join a local fellowship of Christians and hear the Word taught in systematic fashion. The group is now talking about their need for a larger meeting place, and one man has offered a piece of land for a church building.

One can easily see what an impact such a program has on the Bible Institute students themselves. Those who were among the first to make visits in the colonia point with pride to "the mssion we began". They are confident that the group will stay together and someday be a well established church. An advanced student has been placed in charge of the congregation, and he watches over its development with fatherly concern. His weekly reports are turned in at the school office. The problems and the progress of the mission are discussed regularly with the director and with other student leaders in charge of similar missions. The less advanced students, who are his assistants, are eager to do a good job in this assignment in the hope that someday they too will be made leaders. All the students together see their academic studies in direct relation to the evangelistic work on weekends, and church planting is the theme of countless discussions both in and outside of class.

Someone by now is probably asking: Who does the preaching at all these meetings and services? The answer is simple: Except for the times when a member of the faculty visits the mission, which is about once every few weeks, a second or third year student delivers the message. In order to prepare them for this, the chapel service at the Institute each Thursday is dedicated to the study of a selected passage which will form the basis of the message to be preached in all the missions the following Sunday. The students are free to convey the message in their own way, making use of their own personal experiences and insights, but the basic outline of the message must be followed. Students in charge of missions where there are two Sunday services must prepare the second message on their own.

A lot of work? Indeed it is. But only in this ways can the students be kept in what Dr. Scanlon called "an atmosphere of perennial evangelism", and at the same time be trained to do the job that is their life's calling. Under the watchful supervision of the director and the faculty, the students develop the basic skills required for effective evangelism. Their problems, frustrations, and successes are discussed in class and in private consultation. This part of the school's program will be greatly improved next year when we hope to have an experienced full-time director of field work. The beauty of the whole thing is that through the very process of training church leaders and evangelists, urban churches are already being planted and developed.

Two Basic Presuppositions

Certain basic presuppositions underlie the urban evangelistic strategy which I have described. The first is that conversion to the Christian faith requires direct contact with the Word of God, and second, that this is most likely to take place in the context of a local Bible study class or preaching service. "Faith cometh by hearing, and hearing by the Word of God," is a text I often quote as I encourage students to include all the Scripture they can in their messages. It is the Holy Spirit working through the spoken Word that converts men to Christ.

In this connection something ought to be said about the use of young students as evangelists and preachers of the Gospel. At first glance, it would seem that due to their youth, inexperience, and the rural background that many of them have, that they could not be expected to accomplish a great deal in the urban setting. However, I have not found this to be the case. Experience has shown that a good percentage of the students, even those from very humble rural backgrounds, can be trained to do very effective work in the city. More often than not, my most effective church planters have been young men from the rural villages, some of them of pure Indian background. I would make the following observations concerning this:

1) We should not minimize the ability of dedicated laymen, even quite young ones, to preach the Gospel and raise up churches. History provides a classic example of this in the conversion and later ministry of Charles Haddon Spurgeon. Spurgeon was converted under the preaching of a lay exhorter, an ordinary tradesman who had taken the service at the "Primitive Methodist Chapel" that particular Sunday because the ordained minister scheduled for the day had not arrived. Within a few months of his conversion, Spurgeon became associated with a lay-preaching group associated with a Baptist Church in London, and still only about seventeen years old, he became pastor of a small congregation. His skill as a preacher increased; his fame grew, and before very long there was not an auditorium large enough to hold the crowds that came to hear him. This serves to illustrate the point that ordinary laymen, even students, can be used of the Lord to proclaim the Word and raise up churches. There are a dozen living evidences of this in Mexico City today.

2) My second observation concerning the use of comparatively inexperienced student-laymen in this ministry is that such people generally require some assistance in the preparation of their messages and direction in the carrying out of their work. This certainly is true in the case of nearly all my students. At first they are staggered by the weighty responsibilities set before them, until they realize that they are not alone in the carrying out of the assignment, and experienced colleagues are there to help them.

Since we believe so firmly that the success of the whole enterprise depends on the effective communication of the Biblical message, we take certain steps at the Institute to make sure that the students are reasonably well prepared every Sunday to teach the Bible simply and clearly. Classes in evangelism emphasize ability to use the Scriptures in both personal work and in the group situation. As was already mentioned, the chapel service each Thursday is dedicated to the study of a particular Scripture passage which will be the basis of the sermons and Bible studies in all the preaching centers the following Sunday. In this way, the students are guided in their preparation and I as director, can be confident that a balanced instruction program is being followed in all the congregations. This counteracts the great weakness which is found in so many churches and missions where relatively untrained preachers are in charge, that the same themes are heard in preaching Sunday after Sunday, and large sections of Biblical teaching are never touched upon. Given our presuppositions that both conversion and spiritual development take place in men's lives through the influence of the Word and the Spirit, and that this occurs most often where a small group is gathered for Bible study and prayer, it is the utmost importance that those who lead in the study of the Word have both a deep love for Christ and a basic knowledge of how to communicate the Gospel to others. In all of this we must not forget either that the Holy Spirit can do things through ordinary Christians which sometimes put the most learned preachers to shame.

Hungry Souls in the Lonely City

The neighborhood fellowship of believers plays a key role in the growth of Protestantism in Latin America today. It is a mistake, I believe, to concentrate on a few large churches, centrally located, in the expectation that such places will adequately serve the spiritual needs of the city. This is to follow the Roman Catholic pattern rather than that of the New Testament. Very new converts, and those who are still only sympathizers, are not likely to attend with consistent regularity if they must travel a considerable distance. It is the assembly of believers on their own block that can best attract them, and there in the local gathering the faith of these newcomers to the Gospel will grow and develop. Given the density of population in many urban areas, it is not unreasonable to suggest that there ought not to be preaching points and chapels every few blocks throughout the city. Only in this way can the great harvest be reaped in the urban centers.

With its Biblical emphasis on the priesthood of all believers and the privilege of Christians to gather for worship in any given place, Protestantism holds the key to the hearts of millions of lonely people in urban Latin America today. In his essay entitled, "The City as an Integrating Mechanism", Gino Germani makes the observation that migrants to the city often remain unassimilated in the urban society for a considerable length of time. (1) It may not be obvious to the casual observer, but this sense of estrangement of not belonging, is a daily reality in the lives of millions of people who live and work in the great urban centers. The migrant's background excludes him from most of the associations and established lines of fellowship in the city, and he has no one to assist him in integrating into the life of the community. Germani puts it this way:

> The city itself . . . is too large to help the individual effectively. The government might fortify or create agencies in the city that will help to take migrants into city life. One way is to help them organize by themselves: slum dwellers' organizations, meeting centers, or other agencies formed for community development. A study of other agencies probably would reveal that they, too, had tremendous potential for integration. Sometimes schools would be important vehicles, sometimes churches, especially neighborhood churches. Experience with Puerto Rican groups in New York City has shown that small units, such as neighborhood churches, can be effective in integrating people into city life and preventing anomie. Very little attention has so far been given to agencies of this type in Latin America. (2)

It is high time that Protestant missions begin giving a great deal of attention to this unparalleled opportunity for church growth in Latin America. My experience as a missionary in Mexico City has born out what Germani has said from the viewpoint of the sociologist. It is up to Protestant leaders, both foreign and national, to seize the opportunity and plant thousands of neighborhood churches in urban Latin America today.

(1) **The Urban Explosion in Latin America,** edited by Glenn H. Beyer. p. 205.
(2) **Ibid.,** p. 206. Italics Mine.

"What Christmas means to me"

OTTAWA — An imaginative Christmas stamp design project directed to an estimated 6,000,000 Canadian children under the age of 13 will be launched by the Canada Post Office on November 19.

Expressing the theme "What Christmas Means to Me", Canadian children from coast to coast will be invited to contribute their own drawings, which will be used to produce distinctive stamp designs reflecting the originality and freshness of young minds.

Departments of Education in every province are co-operating with the project, which will coincide with International Education Year in 1970.

Traditionally the Canada Post Office issues two special stamps each year to mark the Christmas season and normally these stamps, as is the case with all philatelic products, are designed by professional artists. Several designs by Canadian children will be used for Christmas 1970.

Canadian children will be invited to participate in the project by submitting their personally executed designs between December 1, 1969 and January 15, 1970. Selection will be made initially on a provincial basis and subsequently, at the national level.

To assist with the pre-selection of designs, the Canada Post Office has enlisted the aid of provincial panels including directors of art galleries, artists, art educators, and members of the Advisory Committee on Stamp Design.

When final selections on the national level have been made by the Advisory Committee, the Canada Post Office plans to invite the successful young entrants, with a parent or guardian, to Ottawa where they will be able to view the production of stamps from their drawings. Later, with the aid of the galleries, touring exhibitions of the drawing and designs submitted will be organized for the public.

Philatelic design has done much over the years to promote Canada's image abroad and it is the hope that this unique contribution by Canadian children will add yet another dimension to our image. Children's art, moreover, has become one of the fastest growing interests in recent years and the Christmas '70 stamp design project should provide a welcome stimulus.

It was James Huneker who wrote, "Scratch an artist and you surprise a child". The Canada Post Office suggests, rather, "scratch a child and you surprise an artist".

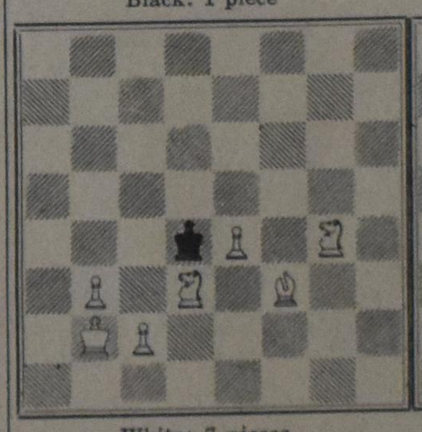
Let's Play Chess

Editor Mr. C. HESS

FIRST SERIES OF PROBLEMS IN DECEMBER

Nr. 376

Author: A. d'Orville, France 1837
Black: 1 piece

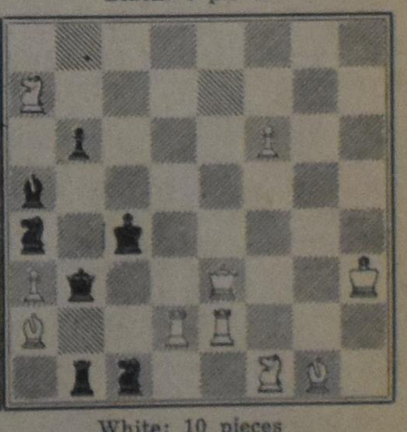


White: 7 pieces

White to play and mate in five moves. 5 points

Nr. 377

Author: F. Michel, France 1957
Black: 7 pieces



White: 10 pieces

White to play and mate in two moves. 2 points

NOTES

1. French problems have their own charm. The program of December has as much as three. You may become acquainted with them and have full opportunity to enjoy them.
2. Nr. 376 is far from easy. But this 5-mover is so excellent that I took the risk to present it. Let me tell you that it produces a one-way solution. The black King has never more than one square to go, all forced so to say. The author succeeded in showing the rich beauty of the chess game. A marvellous miniature!
3. Michel's two mover in Nr. 377 is rather complicated. The interwoven pinnings cause quite a number of possibilities. This problem does not belong to the easiest ones. Key and threat, at least if there is any, should be indicated.
4. Don't hurry, the deadline is in the new year.

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Box 312, Station B,
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Thankful to our Creator we are happy to announce the birth of our son

RODNEY PETER

A brother for Joan, Mary, Frank, Nancy, John and Glenn.

November 20, 1969.

Mr. & Mrs. John G. Hofland.

1413 Lorne Park,
Port Credit, Ont.

With thanks to the Lord and great joy we announce the birth of our son and brother

MICHAEL NORMAN

8 lbs. 1 oz. on November 20, 1969.

Peter and Christien Groot.
Nellie.
William.
Christine.
Edward.

9 Golfdown Drive,
Rexdale 600, Ont.

With thanks to God, Who made everything well, Ron and Jenny Wagenaar announce the birth of their first son

JAMES ROBERT

First grandchild of Mr. and Mrs. A. Wagenaar, and fourth grandchild of Mr. & Mrs. J. Hoeksema, and first great-grandchild of Mr. and Mrs. R. Vander Sluis of Chatham, Ont.

November 23, 1969.

54 King St. W., Apt. 6,
Stoney Creek, Ont.

With thanks to God we happily announce the birth of our son

JOHN HENRY

Born November 24, 1969.

A brother for Teresa Mindy.

Evert & Hielkje Brent,
nee Van der Meer.

334 The Westway,
Weston, Ont.

We give thanks to God, the Giver of life, for entrusting us with a healthy son

ALLAN HENRY

A brother for William.

Henry and Elaine Lammers.

55 Algoma Drive,

Guelph, Ontario.

October 27, 1969.

On December 12, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

JANNES HESSELS
and
AALTJE HESSELS—MULDER

the occasion of their 50th wedding anniversary.

De are thankful to the Lord that He has spared them for each other and their children for those many years. It is our prayer that He may grant them many more years of health and happiness.

Klaas and Willemien Hessels, Wellandport, Ont.
Piet and Alice Hessels, Dunnville, Ont.
Henk and Hilly Hessels, Zweeloo, The Neth.
Klaas and Fanny Fluit, Wellandport, Ont.
Maris and Hilly Stevens, Zweeloo, The Neth.
Luke and Klaasje Hessels, Zuidwolde, The Neth.
Be and Jantje Hessels, Stadskanaal, The Neth.

and 28 grandchildren.

Raadhuisstraat 23, Beilen,
The Netherlands.

The Lord willing, on December 6, 1969, we hope to celebrate with our parents

JAN HULST
and
ANTJE HULST—MARISSEN

the occasion of their 30th wedding anniversary.

May God bless them for many more years to come, is the wish of their children.

Melvin & Kiny Van Lingen, Dresden, Ont.
Nick & Miny Denhartog, Den Haag, The Netherlands
John & Anne De Kraker, Port Credit, Ont.
Rudy & Dini Hulst, Holland, Michigan.
Arnold Hulst, St. Thomas, Ont.

R.R. 3, St. Thomas, Ont.

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born October 22nd. Registered, — like silver and black teddy bears. Both parents champion stock. Excellent with children, good watchdog. Harold Wiersma, 672 Hwy. # 8, Fruitland, Ont. Ph.: 643-1456.

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in Spanish-Dutch family. Would suit young gentleman. Phone 637-6383.

A Christian girl, age 20, would like to

CORRESPOND

with a gentleman, between the ages of 21-29. Send replies under No. 2218, Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

We, two friends, 25 and 29 years, just arrived from Holland in Toronto, like to come in friendly

RELATIONSHIP

with two girls and spend our weekends together. Letters to # 2219, % Calvinist-Contact, P.O. 312, Station B, Hamilton, Ont.

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met 755 lb. melkcontract, 4 mijl vanaf Wellandport. 7 Kamer goed huis van alle gemakken voorzien. Grote barn met barn cleaner, machineschuur, varkensschuur, silo, Holstein vee, alle nodige machines. Vraagprijs $80,000 met $30.000 down.

67 Acre Farm

on highway, 1 mijl vanaf Lynden, 8 kamer huis van alle gemakken voorzien, beste barn, silo, best land, geen vee en machines. Vraagprijs $39.000 met $10.000 down.

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experienced in store work

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26 Main St., West, Grimsby, Ont.

On November 17, 1969 the Lord took home our dearly beloved

JOHN RALPH.

He was 18 years and 9 months.

Retarded as he was, John showed in his life in a simple way his love for Jesus.

"He hath remembered His Covenant for ever, the Word which he commanded to a thousand generations."
Ps. 105:8

His parents,
G. Bisschop.
J. Bisschop-v. d. Zwaag.

His brothers and sisters,
Clarence and Theresa Bisschop, Vancouver, B.C.
Ann and Arnold Deroon, Port Hope, Ont.
Grace and Jack Feddema, Orono, Ont.
Tina and Jerry Olthof, Courtice, Ont.
Jake and Barbara Bisschop, Brooklin, Ont.
Lawrence and Tina Bisschop, Oshawa, Ont.
and 15 nieces and nephews.

958 Ritson Rd. S.,
Oshawa, Ont.

It has pleased the Lord to take suddenly unto Him our beloved husband, father and grandfather,

CORNELIS GELEYNSE,

on Sunday night, November 23, 1969, at the age of sixty-five years.

"Because I live, ye shall live also." John 14:19

Beloved husband of
Elizabeth W.
(Van Oord) Geleynse.

Dear father of
Mrs. Ian M. (Nell) Haldane, London, Ont.
Mrs. James (Corinne) Schoonhoven, Kentville, N.S.
Mrs. William (Ann) Roffel, Langley, B.C.
Mrs. Tip (Winnie) Haagsma, Sarnia, Ont.
Mrs. Keith (Betty) Van Rys, Chateauguay, P.Q.
Mrs. Walter (Willy) Travis, Chatham, Ont.
Mrs. John (Rita) Klomps, Brockville, Ont.
Miss Helen Geleynse, London, Ont.
Benjamin Geleynse, London, Ont.
Mrs. John F. (Janet) Lundquist, Elkhart. Ind.
Cornelis Geleynse, Jr., London, Ont.

Dear brother of
Maarten, Clement, Leendert, Mrs. E. (Pie) Telligen, Willem, all of Holland, and Bart, London, Ont.

Dear grandfather of
26 grandchildren.

De Vrouwenvereniging "Debora" van de First Chr. Ref. Church van London, Ont. betuigt haar diep leedwezen aan Mrs. C. Geleijnse en kinderen, et het overlijden van hun man en vader

C. GELIJNSE.

Zijn kinderlijk geloofsvertrouwen moge ons tot een blijvend voorbeeld zijn.

Namens het bestuur:
Mrs. H. v. d. Laan, pres.
Mrs. G. J. v. Arnhem, secr.

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MIXING UP THE SEASONS: The heaviest October snowfall on record in southern Ontario inconvenienced many an adult but delighted youngsters. Fraser Lillie, 3, and sister Jean, 12, frolic in a mixed surroundings—winter snow and autumn breeze.

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NIAGARA CHRISTIAN HOCKEY LEAGUE

November 24, 1969

	GP	W	T	L	P
Hamilton Flyers	4	4	0	0	8
Woodstock Kings	5	4	0	1	8
Brantford Barons	5	3	0	2	6
Jarvis Imperials	5	2	1	2	5
Hamilton Blues	5	1	0	4	2
Burlington Rebels	5	0	1	4	1

TOP 5 SCORERS

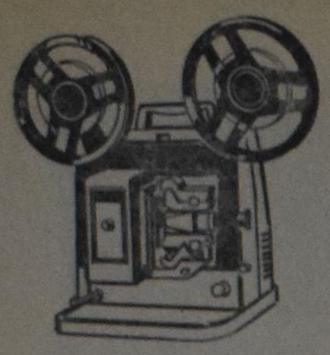
	G	A	P
1. Ray Hettinga, Woodstock	9	5	14
2. Cor Visser, Hamilton Blues	2	8	10
3. Gerald Kamps, Woodstock	3	6	9
4. John Ludwig, Ham. Flyers	7	1	8
4. Leo Van Eyk, Jarvis	6	2	8
5. Ross Dezoete, Jarvis	3	4	7
5. John Polstra, Ham. Flyers	3	4	7

GAMES THIS WEEK

Dec. 2 Tue., Woodstock vs. Ham. Blues, 9.00 Eastwood Park, Hamilton, postponed.
Dec. 3 Wed., Jarvis vs. Brantford, 8.45 Northpark Arena, Brantford.
Dec. 4 Thur., Brantford vs. Ham. Flyers, 9.30 Mountain Arena, Ham.
Dec. 5 Fri., Ham. Flyers vs. Burlington, 11.00 Nelson Arena, Burl.
Dec. 6 Sat., Jarvis vs. Woodstock, 9.00 Norwich Arena.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.



Movies WITH MEL

The Christmas Tree

A truly heartwarming story about a ten-year-old, leukemia-stricken boy and his millionaire father is the material of **The Christmas Tree**, directed by Terence Young. The picture stars William Holden, Virna Lisi, and the French actor Bourvil.

The film begins with father and son vacationing in Corsica. A U.S. bomber carrying nuclear arms explodes in mid-air and the bomb lands in the water near the boy and his father. Exposure to radiation causes leukemia in the boy. The father faces the agonizing choice of keeping the boy in the hospital so that he can live six to nine months or taking him home where he will only live for three to six months.

Such a story has all the ingredients of a maudlin tearjerker. This kind of stuff usually leads to a ludicrous soap opera or the cynic's despair; but Terence Young manages to avoid both extremes. He takes the story away from Paris — and the budding love affair of the father — to a remote country château. Here we have the unusual situation of a dying boy in an all-male world. The father and his best friend try desperately to keep the boy happy and to keep the dread knowledge away from him. In this latter task they fail; for the boy knows almost immediately. The action is brusque, almost rough, and this adds to the genuineness of the film.

The Christmas Tree is, however, not a story about ordinary people in an ordinary situation. The cause of leukemia is somewhat forced, but the anger produced by the situation does provide an emotional outlet for the father and the viewer.

The father is a millionaire and when the boy asks for a tractor, the father asks, "What colour?" "Blue," replies the boy. Next a trailer. Then a pair of wolves stolen by the father and Verdun from the Paris zoo.

The boy is intrigued by the wolves — "They are not afraid of anything, are they?" The boy and the wolves become friends and the boy becomes the "Keeper of the Wolves" — a figure out of French folklore. **The Christmas Tree** is a blend of realism and fantasy. In a sense it is a fairy tale — a modern one and thus a tragic one. This tragedy is heightened by the boy's casual acceptance of impending death in contrast to the frantic efforts of the adults to deceive first him and later themselves.

In spite of the grim situation the movie has much good humour. The breaking into the zoo, the antics of a spoiled ten-year-old on a Ford tractor, the comic acting of Bourvil, are hilarious.

The acting is good throughout. William Holden does a fine job playing the hurt father. His restraint heightens the impact. Virna Lisi as the attractive fiancee appears only briefly as a bit of jam at the beginning and near the end. The love affair never upstages the story. The boy is a beautiful, headstrong, intelligent child. At first he appears coached, but the viewer soon overlooks this. And Bourvil is great.

Though the title suggests a seasonal movie; this is not really the case. The boy's death at Christmas is an intended contrast of the stoic attitude of the father and what the general attitude would be.

The Christmas Tree provides for a sensitive treatment of a difficult theme. It is sad, touching, and thought provoking. The film does not give the Christian answer to death, but it does raise the questions of how **do** we and how **should** we react to the death of a child. Very often children react more maturely than adults. If you see it, notice the role the wolves play. Especially interesting is the scene with the horse in which the child exclaims, "It's not fair! He didn't do anything." Although the movie centers around a child, **The Christmas Tree** is not a children's movie. Older children will enjoy it but probably not the pre-teen.

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FROM THE BOOKSHELF

RUN WHILE THE SUN IS HOT, by W. Harold Fuller.
Moody Press.
Paperback.

The title of this book is very intrigueing, and one may naturally wonder just what is the subject and the setting. A more familiar idiom would be as suitable as found in one of our Christian hymns "Work for the night is coming."

The author, Harold Fuller, travelled 12,000 miles across the widest part of Africa from Liberia to Somali. This is his biography of his travels through the mountains, deserts, dry and wet climates. From the beginning to the end, this book is packed with details in an orderly fashion. Do you know what a sand writer is or when a Timkat festival is held? Do you know where Jos is, or Asmara? This is not merely an account of life and description of nature of various parts of Africa. It is more! Mr. Fuller makes his safari to each mission station of the Sudan Interior Mission which has over 800 missionaries. In this modern day, we see the hand of God at work, converting Muslims to Christianity, animists leaving their pagan life for Christ. Yet, the story is not all victorious, for Satan is at work. Mr. Fuller visited a mission station which was closed because there was no help. As most of the missionaries are single ladies, he comments "I would take my hat off to all the 300 single girls in the Mission. They have to cope with a lot they shouldn't have to, because there aren't enough men to do the job. It strikes me that missionary service for a single women takes the highest form of dedication. I think the Lord will have a special reward for them in heaven." (p. 94)

One of the main features of the SIM work for evangelization is the ELWA radio station, where 49 languages are used for broadcasting the gospel around Africa, into Red China and Russia. The medical work is very extensive. For instance in Nigeria, a staff of 4 missionary and 5 Nigerian nurses did 6,000 eye operations in one year (in comparison, an eye specialist in America would do 8-12 operations a month.) (p. 106) The climax comes at the end of the book where he visited the school and grave of Merlin Grove (a graduate of Ontario Bible College, Toronto, Ont.) who was martyred in 1962.

For anyone who is interested in missions, and those who would like to know what missionary work is like, this book is recommended. It is easy reading. A map is supplied at the beginning of each chapter to clarify the reader about the geographical setting. The author so cleverly intertwines experiences of his mission and life with the nationals and missionaries that the reader will find it so interesting that he want to read it again.

Mrs. Helen Tangelder

"Surely, God is so just, that he can sanction no evil; and so good, that he can permit no evil, except it be with the design to bring a greater good out of it."

— Augustine.

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From the Mail box

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"THE CROSS IN CANADA"

Dear Editor,

In the last 2 copies of C.C. I have been looking in vain for a continuation of the articles by Rev. Rienks on "The Cross in Canada".

In my opinion, these were the best form of information to be given to New Canadians. I still hope to see more in your paper from this able writer.

If, by any means, his articles are not placed on account that they do not breathe the spirit of discontent with Canadian Government as a lot of recent action does, I must say, it has been so refreshing to read a word of appreciation for our country. A Christian must promote national peace. Recently our cases have been paralleled with Israelites in Egypt. Presentations like this are distorted. It gives the Dutch the feeling of being the chosen race. Instead they could sum up a long list of the benefits they enjoy even as foreigners. The spirit of discontent finds gullible followers.

One word of appreciation: The page for the young is a step in the right direction.

Hoping your paper will present an honest picture of the Canadian scene.

Yours truly,
(Mrs.) Harriet Schuld.

GOEDE BOEKEN

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

U KUNT EEN BOEK KIEZEN UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Ds. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

The following titles of English Bonus Books are at this moment all in stock:

One subscription: WHEN THE BAMBOO SINGS, by H. G. BRENNEMAN; GOOD NEWS FOR MODERN MAN (New Testament in Modern English); N. STONE: 100 BASIC BIBLE QUESTIONS ANSWERED; REV. T. C. VAN KOOTEN: LIVING IN A NEW COUNTRY; PROF. DR. J. KROMMINGA: IN THE MIRROR; C. SLUYS: A PREY TO SATAN; MARTYR OF THE CATACOMBS (Ancient Rome); PROF. A. M. REHWINKEL: THE FLOOD; F. F. BRUCE: THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE?; J. NORVAL GELDENHUYS: THE INTIMATE LIFE (for engaged and newly married Christians); C. S. LEWIS: THE WEIGHT OF GLORY; REV. J. K. VAN BAALEN: THE GIST OF THE CULTS.

WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

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